

HISTORY  
OF THE  
**ARABS AND THEIR LITERATURE**

before and after the Rise of Islâm

within the Limits of their Peninsula and beyond it.

**An Outline**

for the Use of the Pupils of the Khediviah School

compiled from Arab and European Sources

by

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## Preface.

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MANY pupils in the Khedivial School know but little about the Literature of the Arabs. This deficiency makes itself markedly felt during the practical exercises in translation. The name of a noted Arab author, the title of a standard work, or a quotation to justify the use of a word, are often found to arouse no echo in the pupil's mind, for the simple reason that he has never yet heard of them.

An attempt was, therefore, made about three years ago by the teacher of translation to furnish the higher classes in the school with some notions concerning the leading Arabic works, the time of their appearance, and the names of their authors. This had to be done by the most hurried dictation of the scantiest notes.

The teacher soon painfully felt his own lack of clear and precise acquaintance with the wide field of Arabic Literature. He then applied to the learned Arabist and Khedivial Librarian Dr. Vollers, who most willingly set him on the right track, and further lent him an Article on Arabia, which contained a short and masterly view of the subject. This article, in the German language, was translated into Arabic by the teacher.

The latter, with the help of a literary friend, since gone to his last rest, went on adding to the stock already in hand. The two co-workers soon found, however, that a sketch of Arabic literature pre-supposed a degree of acquaintance with the history of the Arabs beyond what could be expected of the bulk of pupils.

They, therefore, enlarged the original design by prefixing, to the history of each period of literature, a purely historical chapter. Thus a book grew up under their hands which, after receiving the approval of a committee of scholars, was printed at the Bulâq Press for the Ministry of Public Instruction; this *History of the Arabs and their Literature* was most favorably reviewed in several of the Cairo Arabic periodicals.

When the instructor in translation was called upon to teach the history of the Arabs, in the English language, to the class of the Third Year, he thought he could do no better than to take that Arabic book as a basis.

The present Outline runs nearly parallel with the Arabic model, the main difference between them growing out of the difference in the scope and aim of each. For whereas the Arabic model is primarily a history of literature, the English paraphrase is intended before all else to be a sketch of the History of the Arabs. All quotations from Arab writers, whether prose or verse, that grace the pages of the former, are of necessity omitted in the latter; the short biographical sketches too had to be left out. On the other hand, whilst the Arabic model stops short, in its historical chapters, with the downfall of the purely Arab Caliphates of Bagdad, Cordova, and Cairo, the English paraphrase has a lengthy Appendix on the history of Egypt since the overthrow of the Fâtimites.

An outline cannot be a pragmatic history: it cannot seek out the causes that led to the events, nor the motives that actuated the actors. This remark, although applying to the whole book, is particularly true concerning the section on the Rise of Islâm, where the foreign writer has eschewed looking into the Faith and the Book, lest he unwittingly offend confessional susceptibilities. The last section too, on the history of the reigning dynasty, has often assumed the form of a bare epitome, rather than an outline, and has been abruptly closed, lest the political conscience be wounded.

Arabia and the Arabs before their union under the banner of Islâm, have been intentionally dwelt upon rather fully, so as to inform the pupil reader on that period of Arab history which experience has shown him to be most ignorant of, and which is generally passed over in a very cursory manner in most other books he is likely to have access to.

Many pages of this Outline literally bristle with proper names. This too is intentional, and will, it is hoped, render the pupil a double service: first, it will familiarise his eye with a consistent (?) method of transliteration that he would not otherwise meet with throughout his school course; second, most of the names are either such as he has heard in the tales told him in his childhood, or they are names of historical places, heroes, and eminent personages, such as he reads of or hears mentioned by his native teachers — both classes of names floating vaguely before him, until they receive real entity by being restored in this outline to their proper place, time, and sphere of action.

The plan is simple enough: the Arab Prophet is the central figure in the history of the Arabs and their literature; the pre-Islamic period is preceded by a sketch of the Arabian peninsula; the period from the Rise of Islâm to the downfall of the three chief Arab kingdoms is supplemented by a sketch of the foreign dynasties that have ruled over Egypt since the overthrow of the Fâtimites. The literature of each period is dealt with usually after the historical chapter. Whole sections, on the dynasties contemporary with the Arab Caliphs, have been inserted in a smaller type: most of these, as well as some of the Summaries, have been taken almost word for word from Stanley Lane-Poole's 'Mohammadan Dynasties'.

The whole, in its present English garb, with its defects and any good points it may have, is now placed before the pupil in the hope that he will be led by it to try and learn more of the history and literature of the great Semitic nation

whose language is his own mother tongue, and whose great deeds in the past fill up one of the highly interesting chapters of history.

If such an interest be awakened by it in the pupil's mind, the result will more than repay the long labor and considerable outlay it has cost.

Cairo, February 1894.

#### the Author.

P. S. August 1894. — Mr. Th. M. Chinn has revised the proof-sheets, and thus saved the author from overlooking many an error, whether in spelling or in wording.

## Introduction.

### Arabia.

#### Geography.

ARABIA is a peninsula belonging to the continent of Asia. It lies between  $12^{\circ} 45'$  und  $30^{\circ} 25'$  N. L.; and between  $32^{\circ} 30'$  and  $60^{\circ}$  E. Longitude from Greenwich. Its shores are washed on the W. by the Red Sea, on the S. and S. E. by the Indian Ocean, and on the N. E. by the Persian Gulf; on the North it borders upon Egypt, Palestine, the Syrian steppe, and the Euphrates Valley. The eastern coast-line, from the mouth of the Euphrates to Cape Mušandaim, is about 1500 kms. long, and thence to Râs-el-Hadd about 600 kms. From that point to Bâb-el-Mandab, the southern coastline is about 2200 kms. long. The western line, from those straits to Suez, measures about 1900 kms. If we adopt, as the imaginary northern boundary, a line from Suez to Bušrah — about 1500 kms. — the area of Arabia, including the Sinai peninsula, will be about 3, 156, 558 square kms., nearly six times as large as France.

Orography (mountains). Most of the mountains of Arabia come close up to the coast; there are, however, two plains of considerable extent that run along the shore: 1° the Tihâma, extending from Yanbu' (W.) to the Yaman; and 2° the Bâtna in 'Umân. From Midian in the north-west to Hadramaut in the south there runs an unbroken mountain-chain, at times in parallel ridges, at others broadening out into high table-land. The chief groups of this long chain are: Jabal Shafa, with peaks 2000 m. high; Jabal Radwâ, about 1800 m.; Jabal Qura, rich in pasture land, about 1600 m.; the lofty and craggy ridges of 'Assîr, and the fruitful highland plains of Yaman,

with ridges and mountain passes, called *naqṣîl*, towering above them to a height exceeding 2000 m. According to *Jâqût*, there extends from Syria to Madinah a row of 28 *harras* (volcanic regions), one of which, near Khaibar, was still active in historic times. Extinct volcanic cones are plentiful near Aden and Bâb-el-Mandab, and on the island of Tayr in the Red Sea. The coasts of this sea abound in coral reefs that are dangerous to navigation.

But little is as yet known about Hadramaut. It lies in the southern part of Arabia, and is a plateau, having a mean altitude of about 1000 m., with here and there peaks rising to the height of about 2000 m. From Râs Fartak, 52° east of Greenwich, to Râs-el-Hadd, the coast is at times mountainous, as at Jabal Kamar and the like; at others the sandy inland wastes come down to the seashore. In the wide inlets of the coastline lie several large islands, such as Kurian-Murian and Muszêra.

In 'Umân a chain, called el-Jabal-el-Akhdar, from the color of its rock, rises to a mean altitude of about 1000 m., with peaks as high as 2000 m. or even higher. Beyond this, and as far as Katar, the coast is mostly steep, with deep narrow inlets which afford convenient hiding places for pirates and wild tribes; on the islands there are extensive pearl fisheries, giving employment to 6000 boats with about 70,000 divers, and yielding pearls to the value of nearly 12 million francs a year.

From Katar to Quwayt the coast is mostly flat; and before it (in front of it) lie the two islands of Bahrain.

Inner Arabia seems to be, in the south, a low and flat waste; it is called el-Ahqâf or al-Rab 'a-al-Khâli. The northern half, on the contrary, called *Najd* (= Highland), is a moderately fertile table land, sloping gently down from the west toward the east and north, and is separated from the eastern coast as well as from the Syrian steppe and the stony waste of Hammâd by broad sandy wastes having here and there a few grazing districts, such as the *Dahnâ* and the *Nufûd*. Peculiar

to the *Dahnâ* are the *aflâg* (singular *fulg*). These are basin-shaped hollows, varying in depth from 70 to 100 and even to 200 m., which have mostly been formed by the action of water. The southern part of the Highland, i. e., *Najd*, in the narrower use of the name, is surrounded and overlooked by the mountain chains of *Tuwayq* and *'Arid*, 1500 to 1800 m. high; in the north it is separated by a broad valley, called *Qassîm*, from *Shammar*, where the parallel chains of *Agâ* and *Salmâ* rise above the surrounding sands. Beyond the northern *Nufûd* lies the depression or oasis of *el-Jauf*, which is united with *Damascus* by the long cultivable valley called *Wâdi Sirhân*.

Arabia has no large rivers and no lakes.

Climate. Arabia lies within the region of the southwest monsoons (*mawsams* or seasonal winds), and these, blowing over from Africa, govern the quantity and distribution of the rainfall throughout the peninsula. *Yaman* is the most favored; *Hijâz* and the other northern regions belong to the driest tracts of the Earth. In *Yaman* artificial means for the irrigation of the fields have been known and practised from antiquity; '*Umân* has similar arrangements, called *feleg*, plur. *aflâg*, apparently borrowed from Persia; in the North and West they are wholly lacking, notwithstanding the frequent recurrence of bitter suffering. By the monsoons, Navigation was early awakened and developed, first along the coasts, and then further on to East Africa, East India, and Further India. The mean yearly temperature in *Najd* and *Hijâz* is from 28° to 30° C.; whereas in '*Umân*, at *Aden*, at *Makalla*, and in the *Tihâma*, the month of April shows 40°, and the Summer even 50° C.

Little is as yet known of the Geological Formation of Arabia. It seems, however, to be of a very simple nature: a granite crystalline substratum (with traprock, discovered on the east coast of the Gulf of 'Akabah), covered by layers of palaeozoic sandstone and limestone, and broken through by volcanic rock (observed on the east coast of the Red Sea, near *Aden*). On the southern coast chalk formations, along with

crystalline rocks, appear. Near Khor-al-Sham trias appears, which is probably very widely extended throughout 'Umân. A broad strip of tertiary rock runs all along the southern coast and along a part of the eastern coast of Arabia. Agate, Cornelian and Obsidian are sometimes found in abundance. Palaeontologic remains are almost wholly lacking.

**Flora and Fauna.** Arabia is poor in species peculiar to itself. The chief desert plants are: the Sidr, Zizyphus Lotus; the Nabq, Chadara tenax; the Ghadâ, a kind of Euphorbia; the tree called athl or tarfa, Tamarix orientalis; in Yaman, the talh (gum acacia), the myrrh and incense tree. The coffee-plant of Yaman has always been renowned; but the yearly export hardly reaches 150,000 kgms. The following are grown in the interior: Wheat, maize, barley, hirse or millet, the grape-vine, cotton, tobacco, and above all the date-palm which abounds in an almost endless variety of species, each having a special name. The number of palm trees in the eastern region of el-Hasâ alone is estimated to be over three millions.

The chief animals are: the lion, the panther, the leopard, the hyaena, the jackal, and the fox; antelopes, wild oxen, gazelles, wild asses, and ostriches; on the coast innumerable eagles and vultures; a dangerous bane to mankind are the many snakes and poisonous spiders; the locusts are often a plague in the eastern parts; for trade, transportation and the desert-life, the camel and the horse are the indispensable companions of the Arab. The noble steed and the Ship of the Desert are most plentiful in Najd.

Arab geographers divide Arabia into Five great Regions:

1. Yaman, so called because it is on the right hand side when one stands at Mekka with his face towards the east. It includes Yaman in the narrower sense, Hadramaut, Mahrah, 'Umân, Shihr and Najrân.

2. The Hijâz, so called because it separates Tihâmah from Najd.

3. Tihâmah, having Yaman on the south and the Hijâz on the north.

4. Najd. This is the highland region which extends to Syria on the north, to the Euphrates Valley called el-'Irâq on the east, to the Hijâz on the west, and to Yamâmah on the south; it is the most fertile and healthy part of Arabia.

5. Yamâmah. It lies between Najd and Yaman, and is also called el-'Arûd, for it is wedged in between those two regions.

To these five must be added the Sinai Peninsula, with Mt. Hûrib, where Moses received the two tables containing the Moral Law. Special mention should also be made of Wâdi Mûsa or Arabia Petraea, a rocky defile, between the Arabian gulf of Elah and the Dead Sea; in it was the capital of the Edomites and Nabataeans, whose houses and temples are cut into the solid rock of the cliffs.

**Chief Cities.** Šanâ was the ancient capital of Yaman and is now the residence of the Ottoman governor. To the southeast of Šanâ stood the city of Ma-rib, near which European antiquarians found, in 1875, ruins bearing inscriptions in the ancient Himyarite characters. Another of the cities of Yaman is Najrân, in which was a great dome that could shelter 1000 persons. Whoever resorted to it would have his wishes realised. The Arabs called it the Ka'abah of Najrân, for they used to make pilgrimages to it, as well as to the Ka'abah of Makka. The latter is too well known to require any further mention. In Najd is a place called Jabal-'Akâd, the only part where the Arabic language still preserves its purity after the prevalence of Islâm and during the lapse of ages.

**The Inhabitants of Arabia** are of three classes: The nomads or Bedouins, the half-nomads; and the settled population, dwelling in houses and towns. They number about nine millions. In the southern parts of Yaman and 'Umân are a few pariah tribes, known as the Akhdâm or Servants, and the Shumur; they are perhaps descendants of the primeval Kûshites who were at one time numerous in Arabia; all the others are Semites.

Most of the caravan routes throughout Arabia meet in the Hijâz. They are: 1. From Bagdad to Ha'il, thence to

Hanakiyyah, thence to Yathrib which is al-Madînah. 2. From Ma'an, to Tabbûk, to Hijr, to Madînah. 3. From 'Akîr, to Riyâd, to Dhât-'îrq, to Makka. 4. From Sanâ' to Zâdah to Tabbâlah to Makka. The pilgrims who go by sea, land either at Widjh or at Yanbu', or lastly at Jiddah.

The present Political Geography of Arabia is well worth a short sketch. The Wahhabites, whose authority a century ago was very great throughout nearly all Arabia, are now limited to the Nâjd region. This part is divided into nine districts: 1. Al-'Ârid, with its chief city Riyâd, which has a population of 25,000. It is the city that was destroyed in 1817 A. D. by the army of Muhammad-Ali Pasha. — 2. Iqlîm-Sudayr, whose chief town is Majma'. — 3. Iqlimu-l-Yamâmah; chief town al-Mansukhah. — 4. Al-Hariq; chief town al-Hawatah. — 5. Iqlîm-al-Aflâg, chief town al-Kharfah. — 6. Dawâsir, about which nothing is known. — 7. Iqlîm-Salâ-il. — 8. Iqlîm-al-Wasm, chief towns Durâmah, Shaqra and el-Quwayt. — 9. Qassîm, chief towns, 'Unayzah, Burayda'h, and Râs.

The chief town of Jabal Shammar is al-Hâ-il, with a population of 15,000. The emîr resides here.

West of Shammar are the two Oases of Tayma and Khaybar; and north of Shammar is the

great Oasis of al-Jauf, in which is the town called al-Mârid.

The Western Shores of Arabia are under Ottoman rule, at least nominally.

Yathrib has about 16,000 people; Makka about 45,000. The region embracing these two cities is the Harâm, the hallowed or sacred precincts, which none may tread but Muslims.

Yanbu' is the seaport of Madînah. Its population is about 7,500. Jiddah, the seaport of Makka, has about 17,000 inhabitants.

The places of greatest historical interest are: Jabal Uhud; Badr, near Mount Šubh; Mount 'Arafât; 'Ukâz, and Tâ-if,— all in the Hijâz.

South of Hijâz is Jabal 'Asîr; chief town Kilâkh, having two seaports: Layth and Qunfudah. In the interior are the fortress called Bijâ or Bajâ and the town called Tathlîth.

On the seacoast of Yaman are the following 4 places: Abu-'Arîsh, Lahyah, Hudaydah and Mukhâ. The most important towns in the interior of Yaman are: Sanâ'a, the capital, 2130 m. above the sea-level, with a population of 28,500; 'Amrân; Kaukabân; Tâ-if; and Khumâr.

East of Yaman is the region called Jauf, the ancient capital of which is Ma-rib. To the north lies the Land of Najrân. — The following places are under British rule: 'Adan; Lahij; and the islands of Pirim and Qamarân. — Opposite Pirim is the island of Shaykh-Sâ'id, which belongs to the French.

The chief places in Hadramaut are: The seaport of Mikkallah; and in the interior the following places: Shibâm, Tharîm and 'Ainât.

There are in Hadramaut the remains of ruined towns, with many rocks and stones bearing inscriptions in the ancient Himyaritic character. Such places are: Naqb-el-Hajar, Hušn-Ghurâb, and Ubnah.

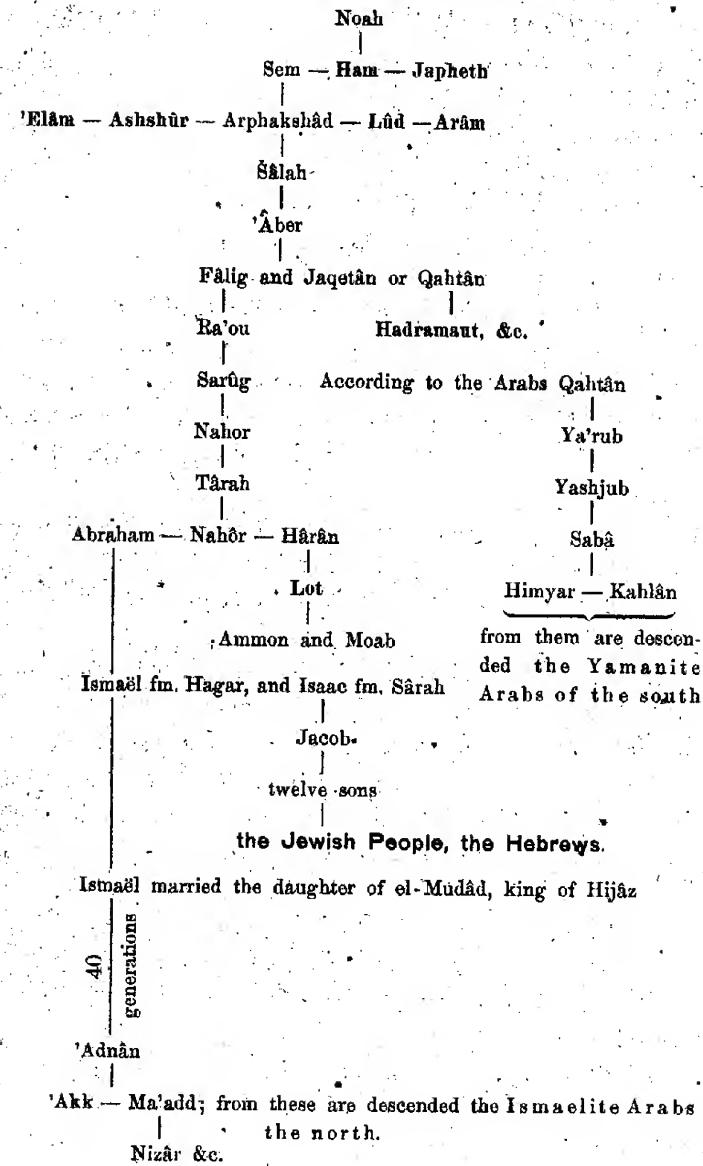
The tribes of Mahr, who dwell east of Hadramaut, or at least some of them, still speak a language called the Ahkîlî, which is supposed to be a dialect of the old Himyaritic tongue.

The chief seacoast-town in 'Umân is Masqat, the capital, with 30,000 inhabitants. Other seaports are: Matrah, Barqâ, Zuhâd, and Shinâs. Behind the Jabal-el-Akhdar is the region of Iqlîm-el-Dâhirah, with the town of Burayma. — On the peninsula of Qutur is the town of Bidâ.

The following places have been in the hands of the Turks since the year 1870: el-Hasâ, el-Hufûf, el-Mubarraz, al-Qatîf, al-Quwayt.

**Ethnography.** With the exception of a few semi-barbarous tribes in the South, the inhabitants of Arabia are pure and genuine Semites.

### Genealogical Table.



The Arabs traced their descent from the one or the other of two great stocks: 1. the southern or Qahtânide or Yamanite Arabs; and 2. the northern or Ismaëlite Arabs, called also the 'Adnâñites. The most prominent of the tribes descended from Qahtân and from Isma'il respectively, beginning with the earliest and coming down to the more recent, were:

#### 1. Qahtânide tribes:

Himyar  
Kahlân  
Qudâ'ah  
Kalb  
Juhayna  
Tanûkh  
Kinânah  
Tayy  
'Ans  
Azd  
Hamdân  
Khath'am  
Mâzin - Gassân  
Lakhm  
Khuzâ'a  
Kindah  
Aus and Khazraj  
Mâlik.

#### 2. Ismailites:

'Adnân  
Ma'add  
Nizâr  
Rabî'ah  
Mudar  
'Anazâh  
Wâ'il  
Bakr  
Taghlib  
Qays  
'Aylân  
Asad  
Hudhayl  
'Abs  
Thaqif  
Tamîm  
Hawâzin  
Kilâb

Quraysh, the Prophet's tribe.

His pedigree was as follows: 'Adnân — Ma'add — Nizâr — Mudar — el-Yâs — Mudrikâ — Khuzeimah — Kinâna — el-Nadr — Mâlik — Qureish (also called Fihr) — Ghâlib — Luwayy — Ka'b — Murrah — Kilâb — Quṣayy — 'Abd-manâf — Hâshim — 'Abd-ul-Muttalib — 'Abdullah — MUHAMMAD.

Abu-Bakr was also of the Quraish; but his pedigree branched off after Murrah thus: Taim (brother of Kilâb) — Sa'ad — Ka'b — 'Amr — 'Amir — Abu-Quhâfah — Abu-Bakr and his daughter 'Aishah.

'Umar was also of the Quraish; his pedigree branched off after Ka'b thus: 'Adiyy (brother of Murrah) — Razâh — Qurt — 'Abdallah — Riyâh — 'Abd-ul-Uzzah — Nufail — el-Khattâb — 'Umar.

'Uthmân was also of the Quraish; his pedigree branched off after 'Abd-manâf thus: 'Abd-shams (brother of Hâshim) — Umayyah — 'Abd-ul-'Âsî — 'Affân — 'Uthmân.

'Ali's pedigree is simple, thus: Abu-Tâlib (brother of Abdallah) and then 'Ali.

Mu'âwiyah's pedigree was the same as 'Uthmân's as far as Umayyah; it then branched off thus: Harb (brother of Abûl-'Aâî) — Abu-Sufyân — Mu'âwiyah.

Marawân's pedigree now becomes easy; he too was an Umayyade, and his pedigree branched off after 'Abdul-'Âdî thus: el-Hakam (brother of 'Affân and of Abu-Sufyân) — then Marawân himself — then his son 'Abdul-'Azîz — then 'Umar, &c.

The pedigree of the 'Abbâside Khalifahs branched off after 'Abdulmutâlib, the Prophet's grandfather, thus: el-'Abbâs (brother of 'Abdallah and of Abu-Tâlib) — Abdallah — 'Ali — Muhammad — then Abul-'Abbâs<sup>(1)</sup> — then his brother Abu-Jâ'afar el-Manṣûr<sup>(2)</sup> — then his son Muhammad el Mahdi<sup>(3)</sup> — then his two sons Mûsa el Hâdi<sup>(4)</sup> — and Hârûn el-Rashîd<sup>(5)</sup>, &c.

The History of the Arabs falls naturally and of itself into two great Periods. The first is the history of the Arabs within their own Country; it is derived mostly from their poems and the tales of their heroes. — The second period is not so much the history of the Arabs within their native land, but rather the history of the Conquests made by the Arab Race and of their Settlements beyond the limits of their mother Country, and lastly the history of the Kingdoms they founded in their newly-acquired homes. On the dividing line between these two great periods stands the PROPHET MUHAMMAD himself.

## Part First:

### The pre-Islamic Period, or the Days of Ignorance, i. e. Roughness.

The history of the earlier portions of the pre-Islamic period is mostly lost in the darkness of the remote Past. What little the Greek and Roman historians have to say about the old Arabs refers chiefly to the wars and commercial dealings between the countries (conquered by those nations) that bordered on Arabia and between the Arabs; hardly a word is said by the Greeks and Romans about the events that took place within Arabia itself.

The earliest mention made of Arabia seems to be in the days of Queen Hatshepsut-Makera', sister of Thothmes II and III of the XVIth Egyptian Dynasty, when she sent a fleet to the Land of Punt. Long before her time the Egyptians knew of Arabia and called it the Land of the Gods; but they do not appear to have had intimate dealings with it.

The Assyrian kings tried once or twice to conquer Arabia. Alexander the Great and the Ptolemies attempted the same thing; but they only attacked the Nabathaeans of the northwest. Antiochus, king of Syria, was equally unsuccessful. In 24 B.C., when Egypt had become a Roman province, the 1st Roman governor of Egypt, Aelius Gallus, accompanied by a large army, landed at Moilah, marched down along the coast, and penetrated through Najrân to Mariaba, but was forced to return without accomplishing much, his army having been decimated by disease and excessive heat, and by the Arabs who hovered around the rear-guard of the retreating enemy. In 105 A.D., Trajan conquered Nabataea (Wady Mûsa), took the capital Petra, and made that part a Roman Province.

The traditions gathered and recorded by the Muslim historians about the pre-Islamic period are a mixture of fable and fact, so interwoven that it is hard to sift the fact and the truth from the fabulous and imaginary.

Most historians divide the ancient Arabs into two classes: the lost tribes and the tribes that survived.

The lost Arabs were probably a rude people; the chief tribes that perished were: 'Ad; Thamûd; Šuhâr; Jâsim; Wabâr; Tašm; and Jadis. They are supposed to have dwelt in the parts of Arabia called 'Umân, Bahrayn and Yamâmah. If the Thamûd tribes are the Thamûdeni, the classical (i. e. Greek and Roman) historians placed them in the region which extends from Khaybar northwards to Wâdi Mûsa, which is Petra. All these tribes became extinct (perished) such a long time ago that all correct and accurate information about them has been lost; and if they left any monuments or other traces of their civilisation, such remains have not as yet been discovered by modern researchers. They seem to have been, one and all, descendants of Sem, the son of Noah.

The home of the 'Adites was in the southern desert of el-Ahqâf called also al-râba'-al-khâli. The patriarch 'Ad, who gave his name to the whole tribe, was succeeded by his son Shaddâd. See Qur'ân, Sûrah el-Fâjr, verses 7 and 8.

The Thamûdites first dwelt in Yaman, whence they were driven out, by the Yâmanite kings perhaps. They then migrated and settled in el-Hîjr, on the confines of Syria. The Qur'ân says that the Thamûdites and 'Adites dwelt in caves and among the rocks and had excavated for themselves houses in the precipices. Such rock-cut dwellings still exist at Petra in Wâdi Mûsa.

The Tašmites and the Jadisites settled between Makka and Yathrib, in all the level country.

All the lost tribes "perished by the wrath of God for their wickedness". Thus the 'Ad and the Thamûd had forsaken the worship of the true God and had taken to the worship of idols. So God punished them with a three years' famine; but

still they did not mend their ways. Thereupon He sent, to the 'Adites, the prophet Hûd, to exhort them to return to the right path. Very few, however, believed; the obstinate unbelievers perished in a dry burning wind, that blew continuously for three days and three nights, which was followed by an earthquake that destroyed their houses and broke to pieces their idols. — Luqmân was the most famous of the kings of 'Ad. He was one of the few who believed and were saved. From these survivors were descended the tribe called the second or surviving 'Adites. But they too scorned the bounty of God and increased in evil-doing, until He at last metamorphosed them into low brutes. — The prophet Hûd himself went to Hadramaut where he died.

The Thamûdites also served idols. God sent to them the prophet Šâlih. Perhaps Šâlih is the son of Arphaxâd (see above, Genealogical Table). Or he may be the son of Peleg, the brother of Qahtân or Joktan. Šâlih exhorted the Thamûdites to return to the true Faith. But they wanted of him a sign or wonder, or miracle; and demanded that he bring out of the rock a she-camel big with young. Šâlih beckoned to a rock near by, and a she-camel came forth followed by her foal. For all this few only believed, and the others slaughtered the camel, dividing the flesh amongst them. Thereupon they were seized with trembling and fell down dead. See Qur. Sur. A'râf, v. 71 and Sur. Hûd, v. 64.

The reason for the destruction of the tribes of Tašm and Jadis must be here passed over in silence for motives of decency.

The Surviving tribes of the Arabs traced their descent back to one of two stocks, either to 'Adnân or to Qahtân. From the Himyarite branch of the Qahtânites arose a long line of warlike kings, called the Tabâbi'ah. Some historians have thought that the Hyqos, who invaded Egypt in the XXI century B.C., were Qahtânite Arabs.

All the Arabs of the pre-Islamic period of Ignorance, whether 'Adnânites or Qahtânites, belonged to one or the other

of two great classes: they were either nomads, or dwellers in houses; they were either camel-herds or settled and civilised people.

The Qahtānites separated into two great Branches,—the Ya'rubites and the Jurhumites. The descendants of Ya'rūb founded the first and greatest kingdom in the Yaman. And the descendants of Jurhum founded a kingdom in the Hijāz. Perhaps these two branches are the descendants of Hadorām and Yārah who are mentioned among the 12 children of Joktan, see Gen. x, 26 ff.

The 'Adnānites Arabs are those who traced their descent from 'Adnān back to Ismaēl, the son of Abraham.

The Qahtānites, who dwelt originally in the south of Arabia, were the older stock, and were therefore called the Genuine or Original Arabs. They are also known as the Sabaeans, or Himyarites, the Yamanites or Kalbites. Those who dwelt in the northern half of the peninsula were of a younger stock, and were therefore called the modern or naturalised Arabs; they are also often spoken of as the Ismaēlites or 'Adnānites, and as the Ma'addites or Mudarites; sometimes they are called the Qaysites. Of these are the Mundhirites, who were kings in el-Hirah near the Euphrates, and in el-Iraq; of them also were the Emirs of the Hijāz, see below.

Two Great Migrations of the tribes so mixed up the Qahtānites and the 'Adnānites that they can no longer be clearly distinguished. One of these migrations occurred at some time between the first and the third Century B.C. The second migration was the one which took place during the great Muslim conquests, in the 1st and 2nd centuries after the Flight of MUHAMMAD from Mekka to Madinah.

The cause of the first migration seems to have been the so-called Flood or Inundation of 'Arim.—'Arim is the name of any dam or dyke that is built across a valley to hold back the water. The dyke here specially meant was built across a valley in Yaman near the city of Ma-rib, to store up

the water for watering the plantations below it during the dry season. It was of very ancient date. About the 1st century B.C., or perhaps later, i. e., in the first cent. A.D., heavy rains carried away this dam — and perhaps many others like it but not so huge and famous — thus sweeping away all houses, plantations and human beings that were in the valley below. Many of the survivors, finding themselves homeless, and with no water-supply for the fields during the coming season, abandoned their native valleys and migrated northwards in search of new homes. Thus, after the Flood of 'Arim, Qahtānite tribes are found in the north,—which is the original home of the Adnānites,—such as the Kindites in Najd, the Banu Lakhm in Hīra, the Banu Ghassān near Damascus. The parts of Arabia which began to flourish and progress after this catastrophe were: Yaman, el-Hirah near the Euphrates, Haurān south of Damascus, and the Hijāz.

#### The Kings of Yaman: First Dynasty.

1. Qahtān, son of 'Ābir, a descendant of Arphaxād, son of Sem, son of Noah. He reigned perhaps about 1845 B.C. If this be correct, he was contemporary with 'Ahmes, the first king of the XVIth Egyptian dynasty, who drove out the Hyqsos. His capital was probably at Sanā in Yaman.
2. Ya'rūb. He conquered Hijāz and set his brother Jurhum as governor over it. Ya'rūb is said to have built great palaces, and to have raised the Arabic tongue from a mere spoken dialect to a cultivated and written language.
3. Yashjub, a weak ruler.
4. 'Abd-Shams, surnamed Saba, was a great warrior and conqueror. It is said that he invaded Egypt, returning with great booty and many captives. He founded Ma-rib, and made it his residence, built a great dam, and led the waters to it from seventy different springs. He is said to have reigned about 800 B.C. Others say that he must have lived at a much later time, about 100 BC.

5. Himyar. He founded many cities, and extended his conquests to the far East, some say even to the borders of China! He expelled the Thamūdites from Yaman, and made them settle in the Hijâz. It is said of him that he was the first who composed Arabic poetry.

6. Wâ'il or Wâthil.

7. Saksak.

8. Ya'far.

9. On Ya'far's death, his son el-Nu'amân was either a minor or had not yet been born, i. e., he was a posthumous child. So 'Âmir the son of Bâzân, the son of 'Auf, the son of Himyar, usurped the throne.— 'Âmir was surnamed Dhî-riyâsh, because he loved to dress in fine and costly clothes. He sought to kill the young heir to the throne, so as to bequeath the kingdom to his own offspring. But the chiefs and nobility of the Himyarites remained loyal to el-Nu'amân. After much fighting between both parties, the usurper Zâ-Rayâsh was totally defeated. He had ruled 10 years.

10. El-Nu'amân, the legitimate king, was a just ruler and a wise man as well as a conqueror.

11. Asmah.

12. Shaddâd, the son of 'Âd, of the descendants of Saba, was also a great conqueror who extended his conquests to the far West.

13. Luqmân, son of 'Âd, brother of No. 12.

14. Dhu-Sadâd, brother of Nos. 12 and 13.

15. El-Harath or el-Hârith, son of Qays, son of Šîfi, son of Saba the younger. He is the first Tubba' king.

16. El-Šâ'b, surnamed Dhu-l-Qarnayn, i. e., the two-horned, for he wore two plaits of his hair hanging down over his temples. He was a great warrior and conqueror.

17. His son Abrahah, surnamed Dhu-l-Manâr. He invaded the Soudân and subdued its inhabitants. He was the first who introduced the custom of setting up sign-posts (manâr) at the fork of a desert road, to guide him on his way back.

18. Afriqush, who is said to have invaded West Africa and to have founded a great city somewhere on the very confines of the inhabited world.

19. 'Amr, brother of the preceding, surnamed Dhu-l-Az'âr. An unjust, cruel and overweening monarch. The Himyarites threw off their allegiance to him. His reign lasted 10 years.

20. Shurahbil, son of 'Umar, son of Ghâlib, son of Al-Muntâb, a descendant of al-Saksak, son of Wâ'il, son of Himyar. A just and brave ruler. He built the palace of Ghumdân, back of Šana'a in the Yaman; a palace with many wonderful rooms, called mihrâbs, and standing seven storeys high. This ruler's residence was at Ma-rib, southeast of San'a; it continued to be the residence of his successors. Shurahbil reigned 20 years.

21. El-Hadhâd. He gave himself up to ease and luxury, to pleasure and dissipation.

22. His daughter Balqîs, Queen of Saba. Her contemporary was Solomon, son of David, king of the Children of Israël. His residence was at Jerusalem. On hearing of Solomon's wisdom, she visited him, bringing with her rich presents, as was the wont of royal personages. He received her with all due honor. During her absence, the cruel and unjust Dhu-l-Az'âr, whom the Himyarites had ceased to obey, found a good opportunity to gather a force and usurp the power. On her return to Yaman, Balqîs had to oppose him with force of arms. After much fighting, in which he was the more successful of the two, she ended by marrying him and living with him about one month, when she succeeded in giving him a cup of poison which brought about his death, thus leaving her undisputed sovereign of Yaman. She ruled justly for 13 years. There must have been two queens of this name, one contemporary with Solomon, about 950 B.C., and another about one century only before Christ.

23. Her paternal uncle Mâlik, a descendant of al-Muntâb, surnamed Nâshir-un-Ni'am, for his bounty, and because he re-established law and order. He reigned 85 years!

24. His son Shamar-Yar'ash, one of the most powerful of Arab monarchs. He marched eastwards; and after invading southern Mesopotamia, called al-'Irâq, he subdued Persia, going as far as the city of Safad, which the Persians ever afterwards have called Shamar-Kand, for these words mean in their language "Shamar has destroyed it." Samarqand, a famous city in Farghânah, is now under Russian rule. It is said that in a ruined building there, a column has been found with an inscription, in the musnad or Himyaritic character, which when translated reads thus: "This did Shamar-Yar'ash set up for the Lady of the Sun." A door with iron plates was found there also, having a Himyarite inscription to the effect that the distance from Samarqand to Sanâ is one thousand parasangs. His ambition carried him further still. On his way to China both he and his army perished of thirst in a sandy and waterless waste. He ruled 37 years.

25. His son Abu-Mâlik also thought to go to China, to take vengeance for his father's death at the hands of the guides who had led him astray in the wildernesses of central Asia. But on hearing of the existence of emerald mines in Western Africa, his cupidity led him in that direction, where he too perished, together with the greater part of his army.

26. On the death of Abu-Mâlik, the kingdom passed out of the hands of the descendants of Himyar, son of Saba, into the hands of a family of the descendants of Kahlân, the brother of Himyar. The first king of this branch was 'Amrân son of 'Âmir of the tribe of Azd. He was a priest, diviner and soothsayer.

27. His brother, 'Amr son of 'Âmir, better known in history under the title of Muzayqiâ, succeeded to the power in the year 86 (or 68) after Christ.

28. At his death the kingdom reverted again to the Himyarite stock, namely to al-Aqrâan, son of Abimâlik, who reigned fifty-three years.

29. His son Dhu-Jayshân, the last of the first dynasty of kings in Yaman. He died about 175 A.D. This line of rulers covered a period of nearly 2020 years! So there must be great gaps somewhere.

Second Dynasty of Kings in Yaman,  
from 175 to 529 A.D.

1. Tubba' First, son of el-Aqrâan of the first dynasty, ascended the throne in the year 175 after Christ. He ruled 15 years.

2. His son Malki-Karib (or Malik-Yakrib) attained to power in 190 A.D., and reigned thirty years.

3. As'ad son of 'Amr, a descendant of Dhi-Jayshân. He acceded to power in the 220th year of the Christian Era, and is known as Tubba' the Central (between two others of the same name). To satisfy his love for war and conquest, he brought upon the Himyarites such hardships and exposed the flower of their youth to so many dangers that they killed him, in 238 A.D. They then disagreed about his successor, but finding none better than his son Hassân, they set him upon the throne in his father's stead.

4. Hassân, son of Tubba', at once set about to seek out and kill, one by one, those who had murdered his father, whereby he made himself so unpopular that the Himyarites went over to his brother 'Umar and swore allegiance to him, should he succeed in killing his brother Hassân. The latter ruled from 238—250 A.D.

5. When 'Umar assumed the power, instead of his brother Hassân, he was "befallen with disease, and became bed-ridden, so that he had to give up all thoughts of war or raiding." He was therefore called el-Mâthabân, which in the Himyarite dialect of the wide-spread Arabic Tongue means "the Sedentary"; for he used to sit on a carpet. He came to power in the 250th year of the Christian Era.

6. Then followed four kings, whose very names have passed into oblivion and whose reigns extended till about 271 A.D.

7. At last al-Saha obtained the ascendancy, but ruled only one year, from 272—273 A.D.

8. He was succeeded by 'Abd-Kalâl, the son of Dhi-el-A'adâd, from 273—297 A.D. 'Abd-Kalâl was of the Christian Faith, devout and of upright conduct.

9. Tubba'-Hassân, or Tubba' the Youngest, who ruled from 297—313 A.D.

10. Al-Hârith son of 'Amr-Dhi-l-A'adâd, whose reign lasted from 313—321 A.D.

11. Marthad son of 'Abd-Kalâl, from 321—345 A.D.

12. His son Waki'ah. An unpopular monarch, who inclined greatly to the Jewish religion, but often wavered between it and Christianity. In his days the kingdom was in an unsettled state, and several tribes rebelled against him. His reign was from 345—370 A.D.

13. Abrahah, son of al-Šabbâh, a generous and popular sovereign. 370—399 A.D.

14. Šahbân, son of Muhrith. He was brave and warlike, and was killed in one of his raids by al-Saffâh al-Taghlibî in the battle of Hazzâz. Šahbân ruled from 399—440 A.D.

15. Al-Šabbâh, son of Abrahah, an indefatigable and brave warrior, who sought to avenge the blood of his predecessor at the hands of the tribe of Taghlib. Kulayb, of the tribe of Wâ'il, gathered all the fighting men of the great branch of the descendants of Ma'add son of 'Adnân, to oppose king Šabbâh son of Abrahah. After many fights al-Šabbâh was defeated. He ruled in Yaman from 440—455 A.D.

16. Hassân Second, or according to some historians Abrahah son of Šabbâh. He did not try to interfere with the great tribe of Banu Ma'add, son of 'Adnân, knowing them to be too powerful. In his day occurred the famous war of Basûs between the Bakr and Taghlib tribes, a war that lasted off and on for forty years. At last 'Amr, son of Hind, brought about peace between them. Hassân Second ruled from 455—478 A.D.

17. Dhu-l-Shanâtir, or Dhu-l-Aqrât, Shanâtir in the Himyaritic dialect meaning the earrings, which he wore as ornaments. He was not of direct royal descent, but came from

a branch-line of princes. Being of a cruel and licentious nature, he was assassinated after ruling from 478—480 A.D.

18. Dhu-Nawâs, known also by the name of Dhar'ah-ibn-ka'ab the Himyarite, a descendant of el-Harath el-Rayish. He used to wear his hair in long locks upon his shoulders, and was therefore called Dhu-Nawâs. He came to power in 480 A.D.

Dhu-Nawâs was once at Yathrib, where he came in contact with some Jews, and was so pleased with their religion that he embraced that Faith and took the name of Joseph. Most of the people of Yaman followed his example. Only the tribes of Hadramaut and Adnân did not. So he raided them, killing nearly all. He then called upon the Arabs to become Jews, and whoever refused was punished. He was so much feared that many changed their belief to escape his wrath. But the chiefs of the Himyarites hated him and regretted having set him upon the throne. Some of them plotted against him, but he discovered the plot and punished them most cruelly.

When his authority became firmly established, the Jews induced him to invade Najrân, to oppress the Christians who were numerous in that region. As they refused to become Jews, he killed their king, 'Abdullah son of Tâmir, and caused a long deep trench to be dug, and fire to be kindled in it, into which many were thrown. This trench was the famous Ukhdtâd. Among the few who escaped was a chieftain called Daus, son of Tha'alabân. He fled and took refuge with the Negus of Abyssinia. The Negus wrote to the Emperor of the Byzantines asking authority to send cavalry into Yaman. The Emperor instructed the Negus to leave Daus in charge of Abyssinia and to himself proceed at the head of his army into Yaman and depose Dhu-Nawâs the Himyarite. The king of Abyssinia started with fifty thousand horse. Dhu-Nawâs prepared to defend himself, distributed arms to his men, and started to meet the invader. They met on the plain of 'Aden. The Negus addressed his followers, saying that behind them was the sea, and in front of them were the swords of Himyar, so that their only hope was in fighting bravely for victory.

After a bloody battle, in which the Abyssinians gained the day, the Himyarites fled and were pursued. Dhu-Nawâs preferred drowning to captivity in the Sûdân; so he spurred his horse into the sea, and was lost in the billows of the deep. He ruled from 480—528 A.D.

19. Dhu-Jadan the Himyarite then tried to oppose the Abyssinians, but was repeatedly defeated by them. He, too, at last sought death in the waves of the sea, after having led the Himyarites for about one year, from 528—529 A.D.

20. Dhu Yazan the Himyarite and the father of Sayf was the last of the Kings of Yaman of the Second Dynasty. After him the country of Yaman came under Abyssinian rule.

#### The Abyssinian Dynasty in Yaman. Sayf.

The supremacy of Abyssinia over Yaman lasted from 529 to 601 A.D.

The first Abyssinian governor of Yaman, 529—549 A.D., was Aryât, the leader of the army of the Negus, and also his cousin. Aryât favored the chiefs, the powerful men of influence, and oppressed the poor and the weak. This caused disaffection, especially among the rank and file of his army. Abraha, one of the army leaders, put himself at the head of a revolt against Aryât the governor. In a fight between the two parties Aryât was killed.

Abraha el-Ashram was so called on account of a rent in his ear, or as some say because he was hare-lipped, or lastly because one of his nostrils was slit. Both the Arabs and the Abyssinians who were in Yaman acknowledged his authority. He administered the affairs of Yaman from 549 to 589 A.D. He died near Makka, whither he was proceeding with an army for the purpose of pulling down the great temple called the Sacred House of God. He thought that by destroying that ancient sanctuary of the Arabs he would divest Mekka city of its importance, and get the Arabs to perform their yearly pilgrimage to a church he had built in the Yaman, and would

thus divert the commerce of the country as well as the religious feelings from the Hijâz to Yaman. He had in his invading army one or more elephants. This attempt to take Mekka fell between the years 569—571 A.D. The year of attack is called the Year of the Elephant. About this time the Prophet Muhammad was born. (See Story of the Saracens, Chapter IV.)

After Abraha had perished in the attempt to take Makka, his son Yaqsûm succeeded him, and administered the affairs of Yaman, under the supremacy of the Negus of Abyssinia, from the year 589 to 601 after Christ.

After Yaqsûm's death, his brother Masrûq assumed the administration of Yaman, in 601 A.D. The people of Yaman were not at all pleased to see their country come more and more under the permanent domination of the Abyssinians. About that time Sayf ibn Dhî Yazan the Himyarite had grown to years of manhood. The people came to him, saying that his grandfather Dhu-Nawâs had been the cause of the Abyssinian invasion which had turned into a permanent subjugation of the land by the hated oppressors. With the aid of the Persian king, Kusra Anûshirwân (Chosroes the Europeans call him), who furnished him with a few hundred men, Sayf ibn Dhî Yazan drove the Abyssinians out of Yaman, after they had held it about 70 years. (See Riwayâtu-l-Aghâni, II, 52.)

Sayf thus sat upon the ancient throne of his forefathers in the palace of Ghâmdân. He then went around to all the towns of his kingdom. Wherever he found any Abyssinians secreted, he killed them. A few only he spared, and made them slaves to serve his person. One day, when he was out in the desert on a hunting excursion, these enslaved Abyssinians, about one hundred in number, surrounded him and pierced him with a spear. Thus ended the Himyarite Dynasty of Yamanite native rulers. He was deeply mourned throughout Yaman, and his body was buried in the sepulchre of his ancestors at Šan'a. He had reigned over Yaman seven years only. When Chosroes Anûshirwân of Persia heard of Sayf's death, he sent Wahraz son of Kamjâr to be king over Yaman.

Thus the Persian Dynasty of the Sassâñides gained the ascendancy in Yaman, which remained under their rule till the year 634, when the Muslims took it during the Caliphate of Abu-Bakr.

### Arab Kings in 'Irâq: Lakhmites.

They ruled over Hîra and Anbâr, after the great migration of southern Arabs caused by the flood of 'Arim, from 210 to 634 A.D. This dynasty is called the Mundhirs. They were the descendants of 'Umar the son of 'Adiy the son of Našr the son of Rabi'ah, the Lakhmite, of the southern tribe of Lakhm. (Qahtânites.) They were governors over the Arabs of 'Irâq, and vassals under the suzerainty of the Sassâñide Chosroes of Persia. Hîra was their residence; it lay to the southwest of the ruins of ancient Babylon, and not far from the Euphrates river. The distance between Hîra and Kûfa is about one parasang. A parasang, or farsakh, is about 3 miles.

1. The first Arab ruler over the Arabs of that region was Mâlik son of Fahm of the Qahtânite Arabs. He began to rule about the year 210 A.D. His residence was at el-Anbâr. Suleimah son of Mâlik killed him with an arrow let loose from a bow. Anbâr was an old town on the Euphrates, about ten parasangs west of the site where Bagdad was afterwards built.

Anbâr was the birthplace of Murâmir son of Murrah, the famous originator of Arabic writing, which spread thence and was rapidly adopted by nearly all the Arabs, first by the Hîrites and then by the Hijâzites. The Quraysh Arabs said that this form of writing was introduced from Hîra into their country by Harb son of Umayah son of 'Abd-Shams son of 'Abd-Manâf the Qurayshite. It had been introduced only a short time before Islâm.

2. 'Amr the son of Fahm and brother of Mâlik.

3. Jadhîmah, the nephew of No. 2. He came to power in 230 A.D. and resided at al-Hîrah. He was surnamed el-

Abraš, the Leprous. Jadhîmah was the first Arab to use the Manjanîq or battering-ram in war. He extended his authority over the Sawâd, i. e. the Dark Land, of the 'Irâq, over the villages around Hîra and Anbâr, and over the places bordering on the Arab Desert. (The diminutive form is Judhaimah.)

At that time the ruler over Mesopotamia and the Upper Euphrates Valley was 'Amr the son of al-Žarb, the son of Hassân the Amalekite. 'Amr and Jadhîmah were constantly fighting one another. At last 'Amr was defeated and killed by Jadhîmah. Nâ'ilah, the daughter of 'Amr, succeeded her father and resided in a palace she had built on the bank of the Euphrates. She was called al-Zabbâ, because of the profusion of her hair. Wishing to avenge her father's death, she sent messages to Judhaimah offering him her hand (in marriage). He fell into this trap and came to her, whereupon she killed him. The three above-mentioned kings were descendants of Kahlân. See pp. 8, 9.

4. The kingdom then passed over to 'Amr the son of 'Adiy, and to his descendants after him, of the tribe of Bani Lakhm. 'Amr's mother was the sister of Judhaimah, and he succeeded his uncle on the mother's side, in 268 A.D. He reigned 33 years.

5. Al-Qays the First, son of 'Amr, succeeded his father in 301 A.D. His mother was María of the Azd tribe. Reign, about 33 years.

6. 'Amr Second, son of al-Qays, succeeded his father in 334 A.D. He was a poet.

7. The kingdom then passed, in 369 A.D., to Aus son of Qallâm the Amalekite.

8. It then came back, in 374 A.D., to Imri-l-Qays Second, the son of 'Amr Second.

9. In the year 400 after Christ, al-Nâ'amân First, surnamed the One-eyed, succeeded his father Imri-l-Qays II. Al-Nâ'amân built the palace of al-Khawarnaq near al-Kûfa, and the palace called Qašru-l-dayr in the 'Irâq. He invaded Syria several times, carrying away great booty and many captives.

10. Al-Mundhir, son of al-Na'amān, came to power in 430 A.D. His mother was Hind the daughter of Dhīd-manāt the Ghassānite kings, near Damascus, will be mentioned hereafter.

11. Al-Aswad, son of al-Mundhir, succeeded his father in 473 A.D. He defeated the Bani-Ghassān, took their king and several princes captive, and killed most of them, in revenge for his cousin, whom they had killed. His reign lasted 20 years.

12. Al-Mundhir, son of al-Mundhir, son of al-Na'amān the One-eyed. He was the brother of al-Aswad. 493 A.D.

13. 'Alqamah al-Dhumaili. He was one of the descendants of Lachm.

14. Al-Na'amān II., about 500 A.D.

15. Abu-Ja'afar, about 504 A.D.

16. Imri-l-Qays III., son of al-Na'amān son of Imri-l-Qays the Muharriq, succeeded to the throne in 507. He raided the tribes of Bani-Bakr, particularly in the fight called "yaum awārah", in their own regions. This king built the fortress called al-Šinbarr. About this time Christianity had spread greatly in Persia and in 'Irāq.

17. Al-Mundhir son of Imri-l-Qays III. His mother is said to have been the daughter of Rabī'ah the Taghibite, and the sister of Kulayb and Muhalhal. She was called Mā'il-Sama for her great beauty; and he is better known as the son of Mā'il-Sama. He succeeded his father in 520 A.D.

18. Al-Hārith son of 'Amr son of Hīr the Kindite came to power in 523 A.D. He is the king who said: "nahnu naqsimu bayna-l-nāsi wa naruddu 'ala-l-fuqarā-i huqiqahum mina-l-aghniyā-i," which means that he was one of those just rulers who would not let the rich deprive the poor of their rights.

19. 'Amr son of al-Mundhir seized the power in 564. He raided the Bani-Tamīm. This king brought about peace between the Tribes of Bakr and Taghib, after they had nearly destroyed each other in the weary wars known as the War of

Basūs, which will be spoken of later on. He was afterwards killed by 'Amr, the son of Kalthūm the Taghibite; and was succeeded by

20. His brother, Qābūs son of al-Mundhir, in the year 576; a weak and dissipated prince who ruled 8 years and was murdered by a man of the Bani Yashkūr.

21. Al-Mundhir IV came to power in 584 A.D.

22. His son al-Na'amān, 588 A.D., surnamed Abu-Qābūs, was a man of mean stature and florid complexion, as well as of a bad and vindictive temper. He killed the "Scourge of the Arabs" in the battle of yaum Busah. The Scourge of the Arabs was the surname of 'Ubayd the son of el-Abraš of the Azdites. He favored Christianity and built many churches. Abrawayz Chosroes caused al-Na'amān to be put to death, for the latter had killed 'Adiy, the son of Zayd of the 'Abbādy tribe, the interpreter of king Chosroes the Persian between the Arabs and Persians. The killing of al-Na'amān gave rise to the War of Dhi-Qār between the Arabs and the Persians, a war which began soon after the appearance of Islām. Al-Na'amān ruled in 'Irāq 22 years.

23. After al-Na'amān was killed, Abrawayz Chosroes king of Persia appointed in his stead, at Hīra, one named Ayās the son of Qabīshah of the tribe of Tāy. This was about 611 A.D. Ayās was a man of high birth in his tribe. His poems are nearly all epic and heroic in nature.

24. Dhārawayh, in 617 A.D. During his time the War of Dhi-Qār broke out, in which the Arabs defeated the Persians and put Dhārawayh to flight, thus bringing back the dominion to the former rightful owners; and thereupon

25. Al-Aswad, son of Mundhir the brother of king al-Na'amān, assumed the power. During his time a certain man named al-Harath son of Kildah of the Thaqif tribe became very popular as a physician. He had learned medicine from some persons in Persia.

26. Al-Mundhir V, son of al-Na'amān, surnamed al-Maghribūr, i. e. the Beguiled or Deluded, acceded to power in

634 A.D., and continued to rule over el-Hîra till he was killed at Bahrayn in the battle of Ju-âtha. He is the last of the Lakhmite kings (who were the vassals of the Persian Chosroes) of the Arabs in the Irâq. After him Khâlid son of Walîd became the governor, under the banner of Islâm.

**The Arab Kings of Ghassân, near Damascus.  
Duration of their Kingdom: from 37 to 636 A.D.**

The Ghassânites were Arab kings who ruled over a part of Syria. They came originally from Yaman, and were descended from Qahtân, tracing their descent back through the two closely-related tribes of Aus and Khazraj. The flood of 'Arim was the immediate cause of their migration towards the north-west and final settlement in the regions of Haurân and Balqâ. They took possession of a well-watered spot near Damascus, called Ghassân, whence the name by which they are best known in Arab history. After a time they subdued a part of Syria, driving out the petty kings, or *mulûk-al-tawâif*, of Salfh, known as the Dajâ'imah. The latter were descendants of Nizâr, son of Ma'add, and of Fîhr son of Mâlik, or of Qalâmmas son of 'Amîr, and thus traced their descent to the kings of al-Hijâz and Tihâmah. That is to say that southern Qahtânides drove out northern Adnânites. There were 32 Ghassânite that is to say Mâzinid kings, as follows.

1. Jafnah, a descendant of Muzayqâ, overcame the Dajâ'imah kings and established his authority over a part of Syria. He erected several monuments in Damascus. This king ruled from 37—87 A.D.

2. 'Amr, his son, from 87—104 A.D.

3. Thâ'alabah, son of 'Amr, from 104—124 A.D. He built the tower or pavilion of Ghadîr, on the borders of Haurân, near el-Balqâ.

4. Al-Hârith, son of Thâ'alabah, from 124—134 A.D.

5. Jabalah, son of el-Hârith, from 134—144. He built al-Qanâtir and Adruh and Qastal in the Laja.

6. Al-Harath, son of Jabalah, 144—147. His mother was Mâria who owned the pair of earrings so renowned for their beauty and great value. His residence was in the region called Balqâ. To him is ascribed the founding of the city of al-Hâfir and the building of the water-reservoir near it.

7. Al-Mundhir-al-akbar, son of al-Harath, from 147 to 162 A.D.

8. Al-Nâ'amân, brother of the preceding, from 162 to 175 A.D.

9. Al-Mundhir the Younger, brother of the two preceding, from 175—209 A.D.

10. Jabalah II, from 209—212 A.D.

11. Al-Ayham, from 212—238 A.D.

12. 'Amr II assumed the power in 238 A.D. He built several palaces in Damascus and its dependencies. These palaces were of unrivalled beauty.

13. Jafnah the Younger, son of al-Mundhir the Senior (or Greater), acceded to power in 268. This is the Ghassânite king who burned the city of al-Hîra and was for that reason sur-named "al-Muhriq".

14. Al-Nâ'amân the Younger, son of al-Mundhir the Senior, in 269 A.D.

15. Al-Nâ'amân, son of 'Amr son of al-Mundhir, in 296 A.D. He built the palace of Suwaydâ, now the capital of the Jabal-ul-Duruz. His father, 'Amr, was not of the royal family, but of a noble House.

16. Jabalah, son of the preceding, succeeded his father in 312. He was fond of passing part of the year at Šaffîn,\* not far from the Lake of Tiberias. This king is the hero of the battle called 'yaum 'ain abâgh', in which he defeated the Bani Lakhm and Bani Nizâr.

\* Perhaps Safed.

17. The royal dignity then passed over in 334 A.D. to al-Na'amān Fourth, son of al-Ayham son of al-Harath.
18. His brother, al-Harath III son of al-Ayham, 371 A.D.
19. Al-Na'amān, son of al-Harath III, followed after his father in 389. He repaired the water-reservoirs at Rašāfah, which had been broken up by one of the Lakhmite kings of al-Hira.
20. His son al-Mundhir, 408 A.D.
21. His brother 'Amr Third, 441 A.D.
22. His brother Hijr, 453 A.D.
23. Al-Harath, son of Hijr, 479 A.D.
24. Jabalah son of al-Harath, from 496—517 A.D.
25. Al-Hārith, son of Jabalah, in the year 517. This king defeated the Bani-Kinānah. He resided sometimes at Jābiah and sometimes at 'Ammān in the region now called al-Balqā'. He often fought the Arab tribes and made raids upon them. Owing to his fondness for giving gifts, he was entitled al-Wahhab = the Bounteous. It is said that there were more poets at his Court than at the Court of any other king of that period. The famous poet Hassān son of Thābit the Anṣāri was strongly attached to king al-Hārith and composed many verses in his praise. Reign 37 years.
26. His son al-Na'amān, entitled Abu-Karib, and also al-Qattām, succeeded his father in 554 A.D. He was a just, brave and bountiful monarch, was fond of learning and favored the learned more than the noble among his subjects. He is said to have been a zealous propagator of the Christian Faith. This king was killed in a raid in the year 581.
27. Al-Ayham son of Jabalah son of al-Harath succeeded the foregoing in 581. He took possession of Tadmor (Palmyra) in the Desert, and built Qasr Bārakah in the Laja, and Dhāt-anmār.
28. His brother al-Mundhir IV in 594.
29. His brother Shurahīl in 616.
30. His brother 'Amr IV in 629.
31. Jabalah V, a nephew of No. 30, in 633.

32. The last of the Ghassān Dynasty was Jabalah son of al-Ayham son of Jabalah. He succeeded Jabalah Fifth in 636 A.D. This is the ruler who founded the town of Jabalah, on the coast of Syria, between Tripoli and Latakia. He accepted the Muslim Faith, in the days of the Khalifah 'Umar son of al-Khattāb, at the conquest of Syria, and then went on a pilgrimage to Makka, accompanied by two hundred of his friends and followers. On approaching al-Madīnah he put the crown upon his head, and decked the horses' necks with gold and silver chains. When the Khalifah 'Umar heard of his approach, he met him with a large party and treated him with great honor. On the day of the tawāf, which is the ceremony of going around the Ka'abah seven times, and while Jabalah was performing these circumambulations of the House, a man of the tribe of Fizārah stepped on the edge of his wrapping-sheet, which was thus loosened and fell off. Jabalah was so vexed that he hit the Fizārite a blow and broke his nose. The Fizārite seized hold of him and dragged him before 'Umar, the blood from the nose streaming down the Fizārite's face. 'Umar said to Jabalah: "Thou hast thy choice: either that the man hit thee as thou didst hit him, or that thou make amends for the blow with money." Jabalah said to 'Umar: "Is not kingdom (or royalty) higher in your estimation than [camel-] driving?" — 'Umar replied: "Not at all; both are one before the law" (or both are one as to their rights). Jabalah was so displeased that when night came on he gathered his followers and went to Syria, and thence to the Emperor of Byzantium.

Most of the Ghassān rulers were vassals of the Byzantine Emperors; whereas most of the kings of Irāq were vassals of the Persian kings or Chosroes and ruled at Hira. This is why both were forced so often to take part in the wars that were repeatedly waged between the Byzantines and Romans on the one side, and the Persians on the other.

**The Qahtānide Tribe of Kindah founded a Kingdom in Najd which lasted from 450 to 530 A.D.**

Arab Kings of Kindah in Najd. They ruled over Najd and Hijâz from 450—530 A.D.

1. Hîjr son of 'Amr entitled âkil-ul-murâd. His pedigree was traced back to Kahlân son of Saba. Before Hîjr, the Banu Kindah had no king over them, and the weak were a prey to the strong. But he established law and order, and reigned 20 years.

2. His son 'Amr, surnamed al-Maqṣûr, because he limited himself to his father's kingdom and did not go beyond it, reigned a long time and was finally murdered by al-Harath son of Shamar the Ghassânite.

3. Al-Harath, son of the foregoing. He was killed in the Valley of Mušulân by the tribe of Banu-Kalb. Before his death, al-Harath had set up his five sons over the Arab Tribes: his son Hîjr over Banu Asad and Ghatafân; his son Shurahbîl, who was killed at the Battle of Kulâb, over all the tribes descended from Bakr son of Wâ'il; his son Ma'adi-Karib over the tribes of Banu Taghlib, of al-Nimr son of Qâsit and Sa'ad son of Zayd-Manât, and also over the clans of Banu Dârim and of al-Saqâ-iâ'; his son 'Abdullah over the Banu-'âbdi-l-qays; and his son Salamah over the Banu Qays. Hîjr ruled despotically, exacting such heavy contributions that the Banu Asad rebelled while he was absent in Tihâmah, which is an extensive region between the Hijâz and the northern borders of Yaman. He marched against the rebels with a force consisting of men from the tribe of Rabî'ah and of an army gathered for him by his brother. He defeated them, confiscated their goods, and made them remove to Tihâmah. Two men of note were taken captive by him, namely 'Amr son of Mas'ûd the Asadite, who was the chief of his tribe, and 'Ubayd the son of al-Abraš, the famous poet. Thereupon all the Asad clans united and went off to meet Hîjr, who was coming against them with the men of Banu Kindah. The two parties met and fought between two hills called to this day the hills of Hujr. Hîjr was killed and the Banu Kindah lost all power.

**Various Other Arab Kings.**

1. 'Umar or 'Amr the son of Lahi, of the descendants of Kahlân son of Saba, was a famous king in the Hijâz during the Period of Ignorance. The Khužâ'a tribe traced their descent from him. He came to power in the year 207 after Christ. It is said that he introduced idols into Mekka, having brought them from Syria and set them up in the Sacred House, thus encouraging the people to worship them. One of these idols was the statue of a man, and was called Asâf. Another was the figure of a woman, and was called Nâ'ilah. 'Amr placed these two idols on the hills of Šafâ and Marwâ near Makka, and used to slaughter the sacrifices near them, opposite the Ka'abah. 'Amr denied the resurrection of the Dead and the Judgment Day, and used to say: "Hayâtun, thumma mautun, thumma hashrun: hadithu zurâfatin yâ umma 'Amri."

2. Another Arab king was Zubayr son of al-Habbâb the Kalbite, who was entitled the Priest (or Seer), because of his correct judgment. He was fortunate in his wars and raids. Once he went and paid a visit to Abraha al-Ashram, who honored him above all the Arabs, and appointed him to be emîr over the tribes of Bakr and Taghlib. (See p. 22.)

3. Kulayb, son of Rabî'ah son of al-Harath, was the Chief of the Rabî'ah tribe, who never moved their encampments, or set up new ones, but at his command. He became so haughty and overbearing that none durst graze his cattle where Kulayb had reserved the pasture for his own; and none durst hunt wild animals on his reserves. The sign or mark of a reserve or preserve was a small howling dog at each end of the land. Kulayb was at last murdered by Jassâs son of Murrah of the Bakr tribe, and this gave rise to the famous war of Basûs between the Banu Bakr and Rabî'ah. (See p. 36.)

4. Al-Muhalhil, son of Rabî'ah, and brother of Kulayb, is so famous as one of the heroes in the Basûs wars, which lasted off and on for forty years, that his name need only be mentioned here. (See p. 37.)

5. Zuhayr, son of Jadhīmah son of Rabī'ah of the tribe of 'Abs, lived and led his people about 564 after Christ. He was killed in an attack that he made upon the tribes of Ghānawiyyn, Hawāzin, and Bani-'āmir.

6. Qays, son of Zuhayr of the 'Abs tribe, was one of the great Arab warriors. He succeeded his father (No. 5); wishing to avenge the death of the latter, he gathered a large force from among the tribes allied to his own and attacked the Banu-'āmir. But failing to overcome them, he was content to remain quiet in his own regions until the outbreak of hostilities, between the Banu-'Abs and the Banu-Fizārah, which arose out of the horse-races. (The horses Dāhis and Ghabrā.) He is said to have been a Christian. (See p. 38.)

The Hijāz was from the earliest times under the dominion of Qahtānid kings, descended from Jurhum, the second son of Qahtān. The following is a list of the names of The Kings of al-Hijāz, who were descendants of Jurhum:

1. Jurhum, son of Qahtān, the first king of the Hijāz after it was conquered by Ya'rūb.
2. 'Abd-yā-lil, son of Jurhum.
3. Judsham, son of 'Abdyā'lil.
4. 'Abdu-l-Madān, son of Judsham.
5. Nughaylah or Nuqaylah, son of No. 4.
6. 'Abdu l-Masīh, son of No. 5.
7. Fudād, son of No. 6.
8. 'Amr, son of Fudād.
9. Al-Hārith.
10. 'Amr, son of No. 9.
11. Bisr.
12. Mudād, son of 'Amr, son of Fudād. See page 8.

After the decease of Mudād, the last king of the Jurhumite Dynasty, the Hijāz was ruled by a line of kings from the tribe of Qudā'ah, one of the descendants of Qahtān. Their names are lost. But it is known that they were the Keepers or Guardians of the Ka'bah down to about 406 after

the Christian Era, whereupon the guardianship of that ancient temple passed over to Quṣayy of the Banu Quraysh. This Quṣayy was the fifth forefather of the Prophet. He it was who greatly enlarged Makka and raised it to importance among the cities of Arabia. (See p. 9.)

The Emīrs who ruled over Hijāz, after the Dynasty of Qudā'ah, were of the descendants of Isma'il, the son of Abraham the Hebrew. The first of them was 'Adnān, whose pedigree (through 40 generations) goes back to Isma'il. The following are their names with the dates of their accession to the dignity of emīr in Hijāz:

1. 'Adnān,	succeeded to the Emirship in	122 B.C.
2. Ma'add	> > >	89 >
3. Nizār	> > >	56 >
4. Mudar	> > >	23 >
5. Al-Yās	> > >	10 A.D.
6. Mudrikah	> > >	43 >
7. Judhaymah	> > >	76 >
8. Kinānah	> > >	109 >
9. Al-Nadr	> > >	142 >
10. Mālik	> > >	175 >
11. Fīhr, who is Quraysh,	succeeded to the Emirship in	208 >
12. Ghālib,	succeeded to the Emirship in	241 >
13. Luwayy	> > >	274 >
14. Ka'ab	> > >	307 >
15. Murrah	> > >	340 >
16. Kilāb	> > >	373 >
17. Quṣayy	> > >	406 >
18. 'Abd-Manāf	> > >	439 >
19. Hāshim	> > >	472 >
20. 'Abdu-l-Muttalib,	succeeded to the Emirship in	505 >
and 21. 'Abdullab, the father of the Prophet, in		538 >

#### Common Bonds of Union.

The Arabs were divided into Branches and subdivided into tribes and clans, into stocks and families, and were widely scattered over a peninsula six times the size of France; notwithstanding this they were more or less held together, much like the

ancient Greeks, by a common language and by common rites of religion, ceremonies, and customs. These points of common union, which had in them the germs for the future revolution and religious reform that were to unite the whole nation, were:

firstly, the ancient custom of pilgrimage to the time-honored Ka'abah;

secondly, the four months wherein warfare was forbidden;

thirdly, the great fairs, such as the fairs of 'Ukâz and of Dhî-l-Majâz, the fair of Mijannah and others, to which the Arabs came from the remotest corners of the land, to trade, to recite poems, and to emulate one another in feats of strength;

fourthly the great spread of Judaism and Christianity, side by side with the idolatry of the earliest times;

fifthly the introduction of the inspired or revealed books of those two religions; and

lastly a language, which, however diversified by dialectic differences, was in its main features a purely Semitic and thoroughly organic development of a homogeneous and indigenous speech, free from foreign influence.

The Character of the Arabs, and their Customs and Usages must be here passed over in silence, for want of space and lack of time. (Cf. the Arabic original.)

The Wars of the Ancient Arabs deserve mention, for they formed the subject of many a heroic tale and poem that to this day are among the finest specimens of Arabic Literature, although they were not collected and reduced to writing till long after the spread of Islâm. The wars were generally called Battle-Days, and were designated by the name of the place where the fights took place. Of the 1700 Battle-Days mentioned by the historian Abu-l-Faraj, of Ispahân, two only can be here given.

1. The Basûs War, between Bakr and Taghlib, which lasted forty years, counted an innumerable number of fights. Both opposing parties were 'Adnânite tribes. It lasted from 490—530 A.D., and arose out of the murder of Kulayb, son

of Rabî'ah, in the following manner. Al-Basûs, the aunt of Jassâs, who killed Kulayb, was of the Tamîm. Her neighbor was Sa'ad son of Shammar of the Banu-Jarm. This neighbor had a she-camel which he called Sarâb. Kulayb had reserved a piece of grazing-land. Sa'ad's she-camel Sarâb one day wandered, while grazing, into Kulayb's preserve; so he shot her with an arrow, whereupon she ran off to her master's tent bleeding profusely. When Sa'ad saw his wounded camel, he cried aloud. His neighbor, the woman al-Basûs, ran out of the tent and said, in verse, that Jassâs was a coward who could not defend his own, much less could he protect a poor man who was his neighbor. Jassâs said to her: "Woman, to-morrow shall a he-camel be killed much greater than thy neighbor's she-camel." Kulayb had a fine he-camel called 'Ulayyâن; so when he heard of this threat, he laughed with scorn. But Jassâs watched Kulayb and followed him one day. Al-Harith, son of Ka'ab, suspecting mischief, followed him; but on approaching he found Kulayb already wallowing in his own blood, and was met by Jassâs, who ran up to him and then ran off to his own father's tent. The father, seeing his son out of breath and greatly excited, asked him what was wrong. He replied: "I have just dealt a blow that will make all the old hags of the Wâ'il tribe dance the funeral wake." — "What is it?" — "I have killed Kulayb!" — "Woe be to thee, thou hast thereby but bereaved thine own mother." (See p. 33.)

They at once prepared to defend themselves against the avengers, who would surely come. When the murder of Kulayb became known throughout the tribe of Wâ'il, his brother al-Muhalhil, one of the bravest of the Arabs, undertook to avenge this outrage and take revenge upon the Banu Bakr. All the Taghlibite warriors joined him; and thereupon ensued the long war of el-Basûs, with its many fights, in which al-Muhalhil was generally the victor, he not being thoroughly defeated but at the battle of al-'Aqabah, on which day he was taken captive. After 40 years of hostilities, the two parties had nearly extirpated one another; whereupon 'Amr, son of Hind, the king of the

Arabs, intervened and got them to make peace. (See No. 19, p. 26.) Many heroic poems and tales arose out of this war.

2. The War of the Horse-race was between Banu 'Abs and Banu Fizârah. It arose thus. Dâhis was a full-blooded horse belonging to Qays son of Zuhayr, the Chief of the Banu 'Abs; and al-Ghabrâ was an equally noble mare belonging to Hudhayfah son of Badr, the Chief of the Banu Fizârah. Qurwâsh son of Hâni the 'Absite, and Hamal son of Badr made a bet or wager on the two steeds respectively, and sent them to the racing-ground. Hamal had secretly put Zuhayr son of 'Amr the Fizârite to lie in ambush along the race-course; so that if the horse Dâhis should outrun the mare, the hidden man was to jump up and make the horse shy, thus allowing the mare al-Ghabrâ to come in first. All this did take place, as was pre-arranged. There ensued between both parties a great discussion over the foul play, and the quarrel grew into a bloody war which lasted from 568 to 608 A.D. At last the 'Abs and the Fizârah tribes made peace. But Qays separated himself from the Banu 'Abs, went off to the region of 'Ammân, near Jarash and 'Ammân, and there turned Christian. This war too is the subject of heroic poems and tales. (See p. 34.)

The Armies of the Arab kings must be here passed over in silence, for want of space. (Cf. the Arabic original.)

The Religion of the Arabs was chiefly Sabaeism, or the worship of the heavenly bodies; and Idolatry, or the sacrifice of offerings to statues and idols.

Himyar worshipped the Sun.

Kinânah specially revered the Moon.

Mîsam worshipped the five stars in Taurus.

Lakhm and Jadhâm worshipped the planet Jupiter.

Tayy worshipped the constellation Canopus.

Qays worshipped the Dogstar, Sirius.

Asad worshipped the planet Mercury.

Thaqîf worshipped a house, on the top of a palm-tree, which they called Allât. This house was near the town of al-Tâ-if. There are 2 Tâ-ifs, one in Hijâz and one in Yaman.

Ghatafân worshipped al-'Uzza, an Arabian idol, or perhaps the planet Venus, which they call al-Zuharah. This goddess was worshipped under the form of a Šant-tree, the Acacia Nilotica.

Qudâ'ah and Hudhayl worshipped Manât, which was a great stone or altar for sacrifices.

Banu Kalb worshipped Wadda under the form of a statue having the shape of a man. Perhaps this was the personification of the vast expanse of the heavens. Cf. the Egyptian Neit.

Hamdân worshipped Sawwâ', which seems to have been a female goddess.

Midhaj worshipped the god Baghûth under the form of a lion.

Banu Murâd worshipped Yâ'uq under the form of a horse.

Himyar worshipped the eagle as well as the sun.

Hawâzin and 'Auf worshipped an idol which they called Jihâd.

Bakr and Taglib worshipped an idol called Awâl, which was also the idol of the Banu Daus.

The idol called al-Hubal al-akbar, which stood on the Ka'abah, was the greatest of all the gods in the times of Ignorance. This statue stood on the roof of the Ka'abah.

Other gods were:

Isâf, an idol on Jabal al-Šafa.

Nâ-ilah, an idol on Jabal al-Marwah.

Yâ-layl and Madân were other gods or idols.

Habbah or Habhabah was a large holy altar on which camels were sacrificed.

Nušub (plural Anšâb) was the name given to many idols, statues or altars, set up for worship or sacrifice, to which the Arabs brought presents, offerings, and sacrifices.

The House at Mekka, and the Ka'abah in it, were filled with idols and statues, among which were the statues of Abraham and his son Ishmaël, holding the arrows for divination (knowing what would happen).

The Black Stone was worshipped in the Days of Ignorance; but since Islâm it is only thought to be a means for obtaining the blessing of the one true God.

The ancient Arabs used to perform the pilgrimage to the House in the stated month, and the 'Umrah, or visit, at any time of the year: they also performed the tawâf seven times, the ceremony of circumambulating the Ka'abah; and they ran between Safa and Marwah. They also "stood in waiting" for orders, which is the act called talbiyah, &c., &c. They also all respected the four sacred months in which it was not lawful to fight; except the tribes of Tayy and Khath'am and the Banu Harath son of Ka'ab, who observed none of these rites and ceremonies, not even the pilgrimage.

Quraysh used to keep the 'Âshûrâ before the Islamic times.

Many of the Arab tribes around al-Hîra became Christianised. Indeed both Christianity and Judaism were quite prevalent in many parts of Arabia.

#### Language and Literature of the Arabs.

What we now call the Arabic Language was at first confined to the northern half of the peninsula; in the southern half the people spoke other dialects (Minacan, Sabaean and Himyaritic) which, though akin to the Arabic, differed from it in several respects.

The Arabic language is one of the finest languages of our globe, and this in two respects;—first as regards the richness of its vocabulary; and second as regards the fullness of its literature.

As to the vocabulary, any dictionary will show the wealth of the Arabic tongue in root-words; and any grammar will set forth the almost endless forms of derivative words that can be built, both in the noun and in the verb, from the simple root-word. The lexicographer, the late Butros Bustâni, used to say: from 7,000 to 13,000 roots, and from 80,000 to 120,000 derivatives.

As to the literature, the number and importance of the Works still extant in the Arabic language, on almost every branch of human knowledge, as well as the collections of poems and "belles lettres", are so great that one is bewildered by a mere reference to the lists (or fihrists) of the authors and the titles of the books. This subject will be more fully dealt with later on under the respective dynasties.

The Arabic is a Semitic tongue. To this great Family of Languages belong:

I. The southern group:

North Arabic, or 'Adnânite;  
South Arabic, or Sabaean or Himyaritic;  
Ethiopic, or Geer;

II. The northern group:

Canaanean:  
Hebrew; Phoenician;  
Assyrian and Babylonian;  
Aramaean, comprising Syriac, and many other dialects.

The Arabic, until about the year 650 after Christ, was the speech of the 'Adnânite tribes. But about 30 years after the Flight, it spread, by and through the conquests of the Muslims, over nearly all the countries that were taken by the Arabs. The Qahtânite form of Arabic, called the Himyaritic, has almost wholly disappeared; and if still spoken, is to be found only among the people of Mahrah, between Hadramaut and 'Umân. Inscriptions in the Himyaritic character are found on stones and columns in the ruins throughout Hadramaut and Yaman. This character the Arabs call al-khatt-al-musnad. Perhaps it is the language of the lost Arab tribes. The Quraysh dialect of the Northern or 'Adnânite Arabic Language has, since the Muslim conquests, prevailed over all other forms of Arabic Speech.

Writing. It is not known exactly at what time writing was first used by the 'Adnâmites. So much is, however, certain, namely that shortly before Islâm the 'Adnâmites used the characters which had been for some time prevalent at Hîra among the Arab kings of 'Irâq. The Arab historians say that

the one who first "invented" Arabic Writing was Murâmir son of Murrah the Anbârite (al-Anbâr, an ancient town on the Euphrates, ten parasangs north-west of Bagdad); and that he had taken it or modified it from the Himyarite Musnad character then in use among the Lakhmites, who were of the southern Qahtânite Stock. From Anbâr it spread to Hîra. The Arab historians further say that Harb son of Umayyah son of 'Abd-Shams son of 'Abd-Manâf of the Quraysh had gone to Hîra, whence he returned to the Hijâz and to Makka, bringing with him the writing he had there learned. Others say that the first who wrote Arabic were the Yamanite tribe of Hûd, and that the characters they used were the Himyarite Musnad, in which each letter stood alone and unjoined, and that they did not teach it to the masses, but confined it to the privileged Few; but that at last Murâmir, son of Murrah, and two others of the tribe of Tayy, learned it; and after modifying it more or less, called it "al-jazm", because it was 'juzima' or abbreviated from the Himyarite Musnad character; that these three men then taught it to the people of Anbâr, whence it spread throughout Arabia. After the Muslim conquests and the founding of Bušrah and Kûfa, this writing was called the Kûfic. It was devoid of vowels and dots. These vowels and dots, or diacritical points as they are called in grammar, were first introduced (perhaps in imitation of the Hebrew and Syriac diacritical points) into Arabic writing by al-Aswad-al-Du-ali during the time of Mu'âwiyah. It is said that the use of dots and double dots was introduced in the days of 'Abdul-Malik son of Marawân by Našr son of 'Âsim, to avoid ambiguity.

The Musnad is a very ancient writing whose origin is unknown; it may possibly have been derived from the Phoenician, or from some Indian character.

The Literature of the Arabs in the Days of Ignorance was mostly poetry and very little prose. The poetry was recited "from mouth to mouth and ear to ear". The poems found among the tribe of Rabi'ah (i. e., Wâ'il) have for their subject

the wars, between Bakr and Taglib, that arose out of the affair of the woman called Basûs. The poems current among the Qays people have for their subject the wars and combats between 'Abs and Fizârah that started out of the race between the horse Dâhis and the mare Ghâbrâ. What has been preserved to our day of those heroic and epic poems is contained in the collection called Jamharat-ul-'Arab which was made by Ibn Durayd, and in the book called al-Aghâni l-il-Ispahâni, or also in the book called al-'Iqd-al-farid l-ibn 'Abd-Rabbu; in the book gathered by al-Maidâni which he took mostly from the author called al-Mufâšsal; in a book written by Ibn-l-Athîr; in another book by al-Nuwâyri; and lastly in the great collection called al-Hamâsah. In Ibn-l-Athîr's book, that of al-Nuwâyri, and the collection called al-Hamâsah there are other poems also, relating to the wars between the Byzantines and Persians, namely the wars between Chosroes Anushirwân and the Emperor Justinian in which the Arab kings of Hîra and Ghassân were involved. (See bottom of p. 31.)

The oldest Arabic literature that has come down to our day are the proverbs of Luqmân.\* These are prose with rime but without poetical measure. The next oldest specimens we still possess of Arabic literature are the poems of two men, namely 'Âmir son of Hulays and the younger Muraqqash.

The most famous of the poets of the period of Ignorance are those who flourished during the 6th century after Christ (from 501—600); they are: Imri-l-Qays; Tarafah son of 'Abd the Bakrite; al-Hârith son of Hilizzah; 'Umar son of Kulthûm; 'Anatarah the 'Absite; Zuhayr son of Abi-Salma; Labîd son of Rabî'ah; al-Nâbighah-al-Dhubyâni; A'asha Qays; al-Muhalhal; 'Ubayd son of al-Abraš; and Umayya son of Abi-Šalt. All were poets of the highest class.

Yâqût says, in his book called al-mu'ajam, that the poems of the Arabs were of different kinds (according to the measure and the nature of the subject), such as the following:

\* This is doubtful; for some suppose them to have been in fact written by a monk. (See No. 13, p. 16.)

The Šumūt; — the Mujamharāt; — the Muntaqayāt; — the Mudhabhabāt; — the Mashūbāt; — the Malhamāt; — and the Marāthi or Lamentations.

The Other, but less celebrated poets of the 6th cent (501—600) after Christ, were about 15 in number.

The book entitled al-Muzhir says that the poems known as al-mu'allaqāt, were written on Coptic linen or papyrus in golden ink; that they used to be hung up on the walls of the Ka'abah. Each mu'allaqah was the best poem which the poet had composed. They were considered so eloquent that for about 150 years they were revered as sacred, until the higher eloquence of the Qur-ān threw them into the shade. The authors of the mu'allaqāt are seven: see below.

The most celebrated Meeting Place of the Arabs for poetical and literary intercourse was the Sūq or Fair of 'Ukāz. It was a fair for trade and barter, held in a desert plain between the towns of Nakhlah and al-Tā-if, beginning on the new moon of Dhi-l-Qi'adah and lasting from 20 to 30 days. Arabs from all parts and of all tribes resorted to it, some for buying and selling, some for racing and feats of strength, and others for emulation in poetry or the recital of heroic tales concerning their great battle-days, and the like. Their kings, chieftains and warriors would appear, the multitude would assemble, the poet would ascend a raised spot and recite his most eloquent production, and so on, one poet after another. Al-Nābighah al-Dhibyāni was the umpire as to who should speak first and who next, &c.

Poets of the First Rank. Imri-l-Qays, the great poet, was one of the kings of Kindah. His name means "the man of strength". His famous mu'allaqah opens with the strophe: Qifā nabkī &c. Hujar his father, was king over the Bani-Asad and was killed treacherously. Imri-l-Qays then fled and sought the aid of the Byzantine Emperor, but the latter did not help him. He died, on his way back from Constantinople, near Jabal 'Assib, in 538 A.D. (See No. 3, p. 32.)

Tarafah son of 'Abd was a Bakrite. He was also one of the poets of the first rank. He was born at Bahrayn. His great mu'allaqah rhymes on the syllable di; the opening strophe runs thus: li-khawlatin atlālun, &c.

His sister, called Khirnaq, was also a great poetess. Tarafah was killed by 'Amr son of Hind for having composed a satire upon his brother Qābūs. This was about 70 years before the appearance of Islām, i. e., in 552 A.D. (See No. 20, p. 27.)

Al-Hārith son of Hilizzah of the Yashkar tribe. His mu'allaqah opens thus: āzanatna bi-bayniha, &c.

He composed it extemporarily, (on the spur of the moment), in the presence of the king 'Amr son of Hind, while leaning upon his bow. He lived to a very old age and died in 560 A.D.

'Amr son of Kulthūm, of the Tagħlib tribe, and one of the poets of the first rank, was from al-Jazīrah. His mu'allaqah consisted of over 1000 verses, but not all have been preserved to our time; it opens thus: Ala hubbi, &c. He died in the year 570 after Christ.

'Antarah al-'Absi, surnamed Abu-l-Mughallis, was born somewhere in Najd. He too is a poet of the first rank, and one of the three famous Arab heroes of the period of Ignorance. The other two are Khufāf son of Nudbah and al-Sulayk son of Sulakah. 'Antarah was the bravest warrior of all the Arabs, and at the same time one of the most generous and kind-hearted of men. He was a poet of the first rank. His mu'allaqah is well-known. 'Antarah was 90 years old when he was murdered by al-Asad son of Ahyaš, in the year 615 after Christ.

Zuhayr son of Sulmah the Muzanite was a wealthy man. He was one of the three poets who were considered to surpass all others in the beauty or grace of their poetry. The other two were Imri-l-Qays and al-Nābighah al-Dhibyāni. The Caliph Abu-Bakr considered Zuhayr as the chief of all poets, for his language was choice and chaste. His mu'allaqah is well known. He used to take 4 months to compose a poem, 4 more to revise and improve it himself, and lastly, 4 other months to sub-

mit it to the best critics among his intimate friends, before publishing it. He died in 631 A.D., 9 or 10 years after the flight.

Labîd son of Rabî'ah. He was an inhabitant of the 'Irâq-el-'Arabi. He lived to see the times of Islâm and embraced this Faith. It is said that he collected the chapters of the Qurân. He was a great poet. He died towards the end of Mu'âwiyah's caliphate, about 680 A.D.

Al-Nâbighah-al-Dhibyâni, also one of the famous poets of the first rank, was a native of the Hijâz. He was called al-Nâbighah for his fluency in poetry (to flow, to gush = nabâgha). At the fair of 'Ukâz a tent of red leather used to be set up for him, and in it the poets met. He died in 604 A.D.

A'asha Qays, was of the Asad tribe and a native of Yamâmah. He too is the composer of a mu'allaqah. He used to chant or sing his poems, and was therefore entitled Šannâjatu'l-Arab, which means the cymbal of the Arabs. The opening strophe of his mu'allaqah is as follows: waddî' harîrata, &c. He lived to see the beginning of Islâm. He went once to meet the PROPHET and praised him in a qaṣîdah (ode). After accepting the new Religion he went to a village in Yamâmah; there his camel shied and threw him off. His neck was broken by the fall. This occurred in the 7th year after the Flight, 629 A.D.

Al-Muhalhal the Taghlîbite, a native of Najd, was a famous hero, warrior, and poet and the brother of Kulayb Wâ'il, whose murder gave rise to the wars between Bakr and Taghlîb. He was very fond of conversing with the Fair Sex, so his brother Kulayb gave him the nick-name "Sitter with women". His poetry too was of the very best and very heroic or warlike. He died in 500 after Christ.

'Adiyy son of Zayd of the 'Abbâdi tribe was a native of the city of Hîra, a poet of the 1st rank, and a Christian. He wrote a fine hand and was both scribe or secretary, and interpreter, to the Persian king Abrawîz Kusra (Chosroes). He was killed in prison at the instigation of al-Mundhir, in 582 A.D. (See above, Kings in 'Irâq, No. 22, p. 27.)

'Ubayd ibn al-abraš of the Asad tribe and a native of Najd was of the 1st rank. He lived to a good old age but was killed by al-Nu'amân son of al-Mundhir in 605 A.D.

Umayyah ibn abi-Šalt of the Thaqif tribe, and a native of Tâ-if, was a chieftain in his tribe and a pious man of the times of Ignorance, believing in the Day of Resurrection. Although he lived to see the commencement of the Islamic Call, he did not embrace the new Faith. He died in 627 A.D. — All the foregoing were poets of the 1st Rank.

Poets of the Second Rank were: Al-Shanfari of the Azd tribe and a native of Yaman. He was thick-lipped. He died 510 A.D.

Abu Du-âd Hanzalah the Iyâdite a native of the wilderness of 'Irâq. His poetry was chiefly devoted to the description and praise of horses. He died in the year 520 after Christ.

Salâmah son of Jandal of the Tamîm tribe and a native of Yaman was a great warrior and poet. He died in 520 A.D.

Al-Muthaqqib al-'Abdi, a native of the 'Irâq, was a contemporary of 'Amr son of Hind. He lived to see al-Mundhir son of Na'amân and died about 520 A.D. (See p. 26.)

Al-Barrâq son of Rauhân of the tribe of Tamîm. In his childhood he used to accompany the camel-herds, milk the she-camels, and take the milk to a monk, who in return for the kindness taught him to read the Gospels (New Testament). He died in 525 A.D.

Ta-abbata Sharrañ. His real name was Thâbit son of Jâbir son of Sufyân of the Fahm tribe. He was killed in the land of Hudhayl during a raid, in the year 530 after Christ.

Samuel of the Aus tribe, a native of the Hijâz wilderness, and one of the chief Jews of the town of Yathrib. In one of his poems he says: "If a man soil not his person with evil, any robe he may wear is becoming." He died in 560 of the Christian Era.

'Alqamat-al-Fahl of the Banu Tamîm and a native of Najd was one of the lords of his tribe. d. 561 A.D.

. Al-Hârith son of 'Abbâd of the Bakr tribe and born in 'Irâq was a chief and was present at many of the fights during the Basûs Wars. d. 570 of the Christian Era.

Khidâsh son of Zuhayr al-'Âmirî, a native of Najd, died in 570 A.D.

'Urwat ibn 'al-Ward al-'Absi, a native of Najd, was both a poet and a warrior. He was killed, during a raid, by a man of the Tahiyyah clan, about 26 years before Islâm, i. e., in 596 A.D., when 80 years old. His son Zayd became a Muslim.

Al-Aswad son of Ya'fur of the Dârim tribe was a native of 'Irâq. d. 600 A.D.

Hâtim al-Tâ'iy, a native of Najd, was a Christian. He died 605 A.D.

Aus son of Hajar (or Hijr) of the tribe of Tamîm was a native of Yaman. He died about the first appearance of Islâm.

Durayd son of al-Šammah of the tribe of Jusham was a native of Najd. He is said to have made 100 raids during his lifetime, without once failing to bring back spoil and booty. He did not accept Islâm. He went out with his followers, on the great battle-day of Hunayn, to aid the polytheists by his counsel in war, and was killed, in the year 630 A.D.

Al-Khansâ' daughter of 'Amr son of al-Rashîd, one of the chieftains of the clans of the Sulaym tribe, and a native of Najd, was a poetess of the second rank. No Arab poetess, before or after her, has rivalled her in poetry. Most of her verse is lamentations over the death of her two brothers Mu'âwiyah and Šakhr. She embraced the Muslim religion. She died in the year 24/646.

Poets of the Third Rank: Laqît son of Zarârah of the Dârim tribe was a native of Yaman. He was killed in the fight called yaum sha'ab Jabalah, forty years before the Flight. There are about a dozen others of this rank.

## Part Second:

### History of the Arabs since the Rise of Islâm.

#### From Polytheism to Monotheism.

(See pp. 8, 9, 10, and 35.)

MUHAMMAD was born at Makkah in the year 892 after the death of Alexander, the great Macedonian conqueror.\* When he was two years old, his father 'Abdullah died, and he remained with his mother Âminah, daughter of Wahb, for six years. On her death he was taken by his grand-father 'Abdu-l-Muttalib. The latter took the lad with him, when nine years old, to Syria, probably on a trading journey. On the way they passed through the ancient town of Bušrah in Haurân, south of Damascus. There a Christian monk; a diviner or astrologer, named Buhairah, came, it is said, out of his hermit's cell and, passing through the crowd, went on till he reached the lad, whom he took by the hand saying: Great things shall come of this boy, and his fame shall spread throughout the East and West.

When MUHAMMAD reached the age of 25 years, a noble lady of some wealth, named Khadîjah, offered to send him in charge of her merchandise to Damascus. He accepted and went. She afterwards took such a liking to him that she offered him her hand, and they married when she was 40 years of age. They lived together at Mekka for 22 years, till her

\* B.C. 323 plus 569 A.D. = 892 after Alexander's Death.

death. Before her death, however, and when he had attained the age of 40 years, he began to preach and proclaim his Call to the Faith. After the death of his paternal uncle Abu-Tâlib, and after Khadîjah's death also, the Quraysh clan increased their persecutions against him and his monotheistic followers so greatly that he left Mekka and went away to the city of Yathrib, the birthplace of his mother. This event occurred on the night of the 4th of Rabi'a the First (about June 20th) in the 622nd year of the Christian Era. The year in which it took place is the first year of the Era of the Hijrah.

In the first year of his Flight many Arabs rallied around him and allied themselves with him against the Mekkans. These allies were thenceforth called al-Anṣâr.

In the 2nd year of the Flight he went out in person in the raid of Badr, where a great fight took place in which he, together with only 313 of the Muslims, put to flight 1000 of the polytheistic Mekkans. It was in this second year that the "fronting", or Qiblah in prayer, was changed from the sanctuary, or Solomon's temple at Jerusalem, to the Ka'abah at Makka; in it also the fast during the month of Ramadân — an ancient custom — was confirmed (qiblah, orientation).

In the third year of the Flight he went out from Medînah to the raid of Uhud, in which the polytheists put the Muslims to flight, the PROPHET receiving a wound in the face and having his finger broken.

He attacked the Banu-l-Nudayr, who were Hebrews, in the 4th year of the Muslim Era, and forced them to emigrate to Syria. In that year also many Arabs from various tribes united with the Mekkans and went in a body against Yathrib (al-Madînah). So they were called al-Ahzâb, plural of hizb, which means the troops or the partisans. These confederates encamped over against the city. MUHAMMAD went out to oppose them. Seeing that the Muslims were in great fear, he caused a trench to be dug around the town. The two opposing parties lay inactively watching each other for about 24 days, till at last one of the idolaters challenged the adversary to

single combat. Thereupon 'Ali son Abu-Tâlib charged him and killed him together with another. Alarm at once spread among the Confederates, and they fled precipitously, although they vastly outnumbered the Believers.

In the fifth year occurred the raid at a place called Dûmatul-Jandal, and also the raid on Banu Luhyân. — The PROPHET again went out in person, in the sixth year, to the raid on Banu-l-Muštaлиq, taking many of them captive.

The seventh year he attacked the town of Khaybar, whose inhabitants were Jews. It is reported, on the authority of 'Ali son of 'Abu-Tâlib, that he tore off one of the city gates and used it as a shield or buckler.

The conquest of Makka occurred in the eighth year after his flight from it. He exhorted and charged the Muslims who entered the city to kill none of its inhabitants, save those who should fight them. He promised safety to all who should enter the house of worship, shut themselves up peaceably within their own houses, or seize hold of the curtain of the Ka'abah, excluding from this amnesty those only, who had unrelentingly persecuted him before his flight. — In the ninth year occurred the attack upon Tabbûk, on the outskirts of Palestine and a dependency of the Byzantine Emperors.

He performed his farewell pilgrimage in the tenth year of the new Era. In that year a false prophet, Musaylamah by name, arose in the region of Yamâmah and began to preach or harangue the crowds in rhyme, imitating the Koranic style of diction.

MUHAMMAD fell ill with fever in the eleventh year, and was "taken away", at Mekka, on the Monday, two days before the end of Šafar, at the age of 63 years. Those Mekkans who had fled before and after him from Mekka to Madînah wanted to convey the body to his native city; the people of Madînah and the Allies were for burying it in the town which had received him and which was the starting point of his victories. Still others advocated removing the body to the sanctuary at Jerusalem, that being the burial place for Prophets.

They finally agreed to entomb it in the very chamber where he had expired. Of all his children, from his several wives, only his daughter Fâtimah had survived him, and even she for the short space of 3 to 6 months.

**Remark:** The history of MUHAMMAD'S life is the history of the rise of Islâm; his death is the epoch of the downfall of idolatry in Arabia. Amidst the polytheism so universal among the ancient nations, the Hebrews alone had preserved the knowledge of the one and only true God; from Abraham, 2100 B.C., to the Roman Emperor Tiberius, 37 A.D., they were the only monotheistic people. After the 30th year of the Christian Era, Christianity began to rise; during the six following centuries, till the Flight in 622, it had overthrown and almost wholly supplanted idolatry throughout most of Europe and North Africa, Egypt, Syria, and Asia Minor. MUHAMMAD, when 40 years old, broke wholly with the ancient polytheism of his forefathers and proclaimed the Unity of the invisible God. This Faith was both new and old. It was new, for he was the apostle who taught it; it was old, for Abraham had believed in God XXVII centuries earlier, and his belief had been counted unto him for righteousness. From the time when MUHAMMAD first called the Arabs to Islâm down to his death, only 23 years had elapsed. In them he had united most of the Arabs under its banner. Thus a deep and thorough change had come over them: idolatry fell, they became one united people, having one God and His apostle, speaking one tongue, and having one great task to perform—the spread of the Faith. Herein lies the life and soul of the history of the Arabs after the Rise of Islâm.

The Elected Caliphs,  
or the Successors who followed the Right Way.

A.H.	Period of Conquest and Colonisation.	A.D.
11—40.	The Orthodox Khalifahs.	632—661.
11	Abû-Bakr . . . . .	632
13	'Umar . . . . .	634
23	'Uthmân . . . . .	644
35—40	'Ali (and al-Hasan) . . . . .	656—661.

(They were succeeded by the Umayyads.)

1. **The Caliphate of Abu-Bakr.**—Upon the Prophet's death, the Allies and those who had left Makkâ before and after his flight, at once assembled to offer fealty to whomsoever should be his successor. Three different views were held on the question of the succession. First, 'Umar and most of the Mekkans, wished the successor to be chosen, but only from among the oldest of the Companions and by them alone; the Šuhâba to elect one of the Šuhâba. Second, 'Ali and his uncle al-'Abbâs advocated the right of succession by inheritance; a Hâshimite as legitimate hereditary successor. Third, the people of Madînah desired an elective Caliphate also, but wished the choice to be limited to one of their fellow-citizens; the successor to be one of the Anšâr. The old population of Madînah, however, was made up of two tribes, the Aus and the Khazraj, each desirous that its chieftain obtain the dignity. The confusion and clamor was great. Thereupon 'Umar rose up and said to Abu-Bakr: "Stretch forth thine hand that I may swear fealty to thee." He did so; 'Umar gave him the hand-grip of allegiance, whereupon both the Allies and the Fellow-Emigrants from Mekka did likewise. The tumult ceased. Allegiance to the venerable and aged Abu-Bakr was thus sworn in the month of Rab'a First in the eleventh year after the Flight, which corresponds to 632 of the Christian Era, on the very day of the Prophet's burial, and in the shed of the Banu-Sâ'idah. He was the first successor or Khalifah in Islâm.

When MUHAMMAD'S decease became known throughout Arabia, large numbers fell away from the Faith back to their former religion, stopping the contribution of Zakât or alms for the use of the commonwealth of the Believers. The Muslim believers in Madînah were thereby thrown into great dismay. Abu-Bakr commanded Khâlid son of Walîd, surnamed the Sword of God, to assume authority over the people who had seceded, sending with him 4500 armed men. Khâlid set forth, and marched till he fell in with the revolters or renegades. A few skirmishes ensued in which he captured the children and took much spoil, which he divided among his followers.

About this time the two false prophets Musaylamah and al-Aswad al-'Absi were deluding the people; al-Aswad had established his authority over Sanâ, Mafâzah and Hadramaut, as far as the borders of Tâ-if and to Bahrayn, claiming to be a prophet; Yaman too had conformed with his designs. This movement became so threatening that Abu-Bakr sent a force which succeeded in killing al-Aswad, thus relieving the Cause of Islâm of one of its chief adversaries. Musaylamah too stirred up a serious insurrection in Yamâmah, going so far as to have his name mentioned in the call to prayer and require the people to acknowledge him as prophet when they repeated the formula of Faith. Abu-Bakr sent Khâlid son of Walid with a strong force which put an end to this man also. Thence Khâlid proceeded to the 'Irâq, attacked al-Hîra, near the Euphrates, and 'took it by treaty', the inhabitants surrendering without fighting.

Before this event Abu-Bakr had despatched Abu-'Ubaydah son of al-Jarrâh with a force of over twenty thousand men to Sýria. Information of the appearance of Arabs in Syria had reached the Byzantine Emperor Heraklius; so he sent against them the Patriarch Sergius, at the head of an army numbering five thousand men. When Khâlid had taken Hîra, Abu-Bakr wrote ordering him to march into Syria and join Abu-'Ubaydah, which he did. The Arabs and the Romans (Byzantines) met at Ajnâdîn. In the battle that ensued the Romans were routed (defeated), and the Patriarch Sergius was killed.

The troops of the Byzantine Emperors that fought the Arabs are sometimes called Syrians, in view of their native country; sometimes they are called Greeks, with reference to their being of the Orthodox Greek Church, and sometimes they are called Romans, with reference to their being the armies of the Eastern Roman Empire, whose capital was Constantinople, the ancient Byzantium.

Abu-Bakr began the great work of having the various chapters of the Qur'ân taken down in writing from the mouths of such as had heard them from the mouth of the great Apostle and had committed them to memory. But he did not live to complete the collection. He died at the age of 83 (or 63) years at Madînah in the 13th year of the Flight, after having ruled as Khalifah, or Successor, for 2 years and 4 months.

2. 'Umar, son of al-Khattâb, succeeded Abu-Bakr, the Believers in Madînah having sworn fealty to him on the very day of Abu-Bakr's death, to wit, on Monday the 8th (or 9th) of Jamâda Last, in the year 13 of the Fl. = 634 A.D. He was called the Commander of the Believers, to avoid the cumbersome title of "The Successor of the Successor of the Prophet." He continued the work of conquest. 'Umar at first sent Abu-'Ubayd son of Mas'ûdah with one thousand warriors and Sa'ad with thirty thousand, to complete the conquest of the 'Irâq. The Persians marched to meet them. The two armies encountered each other at al-Hijâb and fought from noon till sundown, when the Arabs rushed all together upon the enemy and killed Mihrân, their leader, whereupon the Persians fled, retreating to Persepolis which is Istakhr (or to Ktesiphon, which is al-Madâyin, the capital of Persia on the Tigris river).

During 'Umar's Caliphate, Abu-'Ubaydah and Khâlid took Damascus, after a siege of seven months, the inhabitants of that city finally surrendering by treaty. The people of Tiberias, Caesarea and Baalbek surrendered. During 'Umar's reign the following places also were taken: Himş; Raha; Mardin; Tripoli of Syria; Askalon; and Jerusalem. This last place, however, did not surrender till 'Umar came in person; he remained there only a few days, going back very soon to Madînah.

The mosque el-Aqṣā, i. e., the Distant Mosque, is so called because of its position with regard to Makkah. Next to the Ka'abah, it is the most sacred of all Muslim shrines. Its most ancient part is the remnant of a Christian Basilica erected in Jerusalem by the Byzantine Emperor Justinian in the VIth century. When 'Umar took Jerusalem in 636, he prayed in that Basilica. Nearly one and a-half centuries later, al-Mahdi, the third 'Abbaside Caliph, found it in ruins and ordered it to be rebuilt.

The great leader 'Amr son of al-'Āṣ took Egypt, first conquering Pelusium, then the fortress of Babylon (near Old Cairo) then Memphis, and lastly Alexandria, the latter city after a long siege. In the years 19 and 20/640 and 641.

'Umar began to count the years and date time from the Era of the Flight. He organised the various branches of government and divided the empire into provinces.

'Umar was assassinated by Abu-Luluat, a Magician, in the mosque, on Wednesday the 25th or 26th of Dhu-l-Hijjah 24/644, after a reign of 10 years, 6 months and 8 days, at the age of 63 years.

3. 'Uthmān son of 'Affān, the third of the Caliphs. The Believers in Madīnah gave him the hand-grip of allegiance on the 1st day of the 24th year = 644 A.D. — He was a mild and gentle ruler. During his reign northwest Africa as far as Qairawān was conquered by 'Abd-Allah son of Abu-Sarh, the Caliph's foster-brother; Walid son of 'Ukbah subdued the Persian province of Azerbaijan; and Mu'āwiah took the island of Cyprus and the city of Angorah. During this reign also 'Abd-Allah son of 'Amir punished the rebels in Fars and conquered the city of Persepolis, penetrated to Khorāsān and went as far as the river Oxus.

'Uthmān recalled 'Amr son of al-'Āṣ from Egypt, where the latter had been acting as governor ever since he had conquered it in the previous Caliphate, and sent as governor over the Nile

Valley his foster-brother, or half-brother, 'Abd-Allah son of Abu Sarh. This Caliph also changed the governors of Baṣrah and Kūfa.

Indeed 'Uthmān favored those who were of the Umayyāh Branch of the Quraysh tribe, giving them the highest offices and rather neglecting those who were of the Hāshim Family. This caused so much dissatisfaction that many Arab warriors and leaders came from all parts of the newly-established empire and encamped at one parasang's distance from Madīnah, the seat of the Caliphate; they then sent a committee on their part to remonstrate with 'Uthmān, saying that unless he changed his policy they would secede. Talhah, Zubayr and Lady 'Aishah were the most zealous in this movement against 'Uthmān. He, indeed, yielded to their wishes and wrote saying that he would undo all that they disapproved and would "repent unto God". They, however, for some reason, mistrusted his promise; and after a time he found himself besieged for twenty days in his own house. Finally three men climbed the wall and killed him while he was seated with the Book in his hand. This occurred in the 12th year of his Caliphate and in the 80th year of his age.

4. The Caliphates of 'Ali and Hasan. When 'Uthmān was murdered, Talhah and al-Zubayr, the fellow-emigrants and the allies, assembled and went to 'Ali son of Abu Tālib, to offer him their allegiance or fealty. But he refused, saying that it was better for him to be wazīr, i. e., adjutant, than Commander. They, however, urged him strongly to accept, saying that they knew no one who had a better right than he to be the Successor. He was at last prevailed upon to accept; so they all proceeded to the mosque, and there the commonwealth swore him fealty on the Friday, the 24th or 25th of Dhu-l-Hijjah of the 35th year = 656 A.D.

Al-Zubayr son of al-'Awwām and Talhah pretended that coercion and intimidation had been used at the election, and they sought to annul the choice of 'Ali as the Commander of the Faithful. 'Ali opposed them with force, and Talhah was killed; al-Zubayr was killed later on at Munṣarifah.

The fight in which Talhah was killed is called the battle of the camel; it was thus named because 'Aishah, mounted on a camel, led the main body of the troops of Bašrah. 'Aishah, Talhah, al-Zubayr and all those who opposed 'Ali had gone away from Madīnah to Bašrah; 'Ali with his troops had pursued them thither, and the battle of the Camel took place near Bašrah. 'Aishah was taken prisoner; 'Ali treated her with all due respect and sent her back to Madīnah under escort.

After this battle, Mu'awiyah, who had been for years governor of Syria at Damascus, united the Syrian Muslims to fight against 'Ali. Mu'awiyah claimed that 'Ali knew who were the murderers of the late Caliph 'Uthmān but yet did not bring them to account for the murder. 'Ali gathered his forces and started from Kūfa, going up along the Euphrates. Mu'awiyah and his army encountered them on the plain of Šiffīn.\* After long parleying and much hard fighting they made a temporary peace, each army returning to its country (Aug. 2. 657). The agreement was that 'Ali and Mu'awiyah were to appoint deputies who were to settle the question of the caliphate. Hardly had the treaty been concluded when 12,000 of the Irāq warriors gathered together and demanded of 'Ali that he denounce the agreement as invalid. These disaffected persons were called the Khawārijj; they took up a separate camp when 'Ali returned to Kūfa. 'Ali, nevertheless, sent Abu-Mūsa to the frontier of Syria, to confer with 'Amr son of 'Ās, Mu'awiyah's delegate, and agree with him, according to the stipulations of the treaty, upon the final award of the Caliphate. Not long after, three obscure men swore secretly to kill all three pretenders, 'Ali, Mu'awiyah and 'Amr son of al-'Ās, and thus put an end to the rivalries over the succession. Friday the 22nd of Jan. 661 was fixed as the day on which 'Ali, Mu'awiyah and 'Amr, while praying before the people (or leading the prayer) in the mosques of

\* This Šiffīn near the Euphrates must not be confounded with another place of the same name in Palestine and situated about half-way between Tiberias and Nazareth. The foot-note on page 29 is an incorrect surmise.

Kūfa, Damascus and Fustāt\* respectively, should be stabbed, each by one of the assassins. — Shabīb and Ibn-Mulhim stabbed 'Ali mortally in the mosque at Kūfa; he died the third day, Jan. 24. 661; — Mu'awiyah at Damascus escaped with a slight wound; on that day 'Amr happened not to go down to the mosque at Fostāt, and his representative was murdered by the assassin, who did not know 'Amr personally. Before dying, 'Ali called his sons Hasan and Husayn and charged them not to covet the good things of this world, but to act rightly and justly. His Caliphate lasted 4 years and 2 months.

Al-Hasan, on 'Ali's death, was proclaimed Caliph by the people of Kūfa in 40/661.

Mu'awiyah was proclaimed Caliph by the people at Damascus.

Al-Hasan proceeded from Kūfa to Ctesiphon, called in Arabic al-Madā'in, on the Tigris, where he remained several months. He then sent word to Mu'awiyah that he would waive his claim to the Caliphate. Mu'awiyah agreed to grant al-Hasan for lifetime a yearly allowance of several million drachms, and amnesty for all his friends, relations and partisans. Hasan disbanded his troops, publicly abdicated the Caliphate, and withdrew to Madīnah, after a reign of 6 months. Mu'awiyah held a triumphal entry into Kūfa and was acknowledged as Caliph on the 24th or 25th of Rabi'a First 41 = September 661 A.D.

The successors of the PROPHET who had followed the right way had ruled from the year 11 to the year 41 of the HI, from 632—661 A.D. Theirs was the period of Conquest and Colonisation.

\* At the time of invasion 'Amr had encamped on the high ground overlooking the island of Rodah. On his going northwards to besiege Alexandria, his tent, or fustāt, was left standing on the high ground; and after that city was taken, he returned to his former head-quarters. A city grew up around the tent, and was hence called al-Fustāt. Nowadays it is known as Old Cairo.

**Summary:** On the death of the PROPHET in 11/632, his father-in-law Abu-Bakr was elected Head of the Muslims, with the title of Successor. Three or four other Caliphs — 'Umar, 'Uthmân, 'Âlî, and his son al-Hassân — were similarly elected in turn, without founding dynasties; these are the Orthodox Caliphs.

On the murder of 'Âlî in 40/661, Muâwiyah, a descendant of Umayyah of the PROPHET'S tribe of the Quraysh, assumed the Caliphate, and founded the dynasty of the Umayyads.

At the accession of the first Orthodox Caliph, Abu-Bakr, the rule of Islâm comprised no territory outside Arabia; but during his brief reign of two years the tide of Arab Muslim conquest had already begun to swell. In 12/633 the Battle of the Chains, or the Treaty of al-Hirah, followed by other victories, admitted the Muslims into al-'Irâq - ul-'Arabi (Chaldaea), and gave them that city. In 13/634 the Battle of the Yarmûq, or that of Ajnâdîn, opened Syria to their weapons.

Damascus fell in 14/635; Hims, Antioch, and Jerusalem in 636; and the conquest of Caesarea completed the subjugation of Syria in 17/638.

Meanwhile the victory of Qâdisiah or al-Hijâb in 14/635 was followed by the conquest of al-Madâ'in (Seleucia-Ktesiphon), the old double capital of Chaldaea, in 16/637; Mesopotamia, al-Jazîrah, was subdued, and the cities of al-Bârah and al-Kûfah were founded; and Khûzistân and Tustar were annexed in 638—640. The decisive Battle of Nahawand near the el-Burz mountains, in 21/642, put an end to the Persian Sâsânîd dynasty, and gave all Persia to the Arabs. By the year 41/661 they were at Herât in western Afghânistân.

On the West their progress was equally rapid. In 20/641 Egypt was conquered, and by 26/647 the Barbary coast was overrun up to the gates of Roman Carthage; but the wild Berber population was more difficult to subdue than the luxurious subjects of the Sâsânîds of Persia or the Greeks of Syria and Egypt.

To the North, the Greeks retained Anatolia, which never belonged to the Caliphate.

#### Language and Literature of Period of Conquest and Colonisation.

Before Islâm the speech of the Arabs consisted of many dialects, the most wide-spread of which were the dialect of Quraysh and that of Himyar, the former in and around Makka and the Hijâz, and the latter in Yaman. But after the prevalence of the Qur-ân, which was delivered in the Quraysh speech, this dialect superseded and supplanted both the Himyarite and all the other dialects, at least in the written language

and poetry. Within thirty years after the Flight, it had overrun nearly all of the countries conquered by the Muslims. These conquered countries were:

firstly, Yaman, Syria, Palestine, Mesopotamia and Egypt;  
secondly, Persia and Transoxania.

In the first group of countries the Arabic language rapidly superseded and supplanted the original tongues, which almost wholly died out, such as the Coptic in Egypt, which continued to be used only in the Church Liturgies, or such as the Syriac and Nestorian in Syria and Northern Mesopotamia.

In the second group of countries, it did not take the place of the original language of the conquered races, but only became the language of religion, law and learning, and in some parts the language used in commerce also.—In the days of the Caliph 'Âlî, son of Abu-Tâlib it was feared that the Arabic tongue might lose its purity by the contact of the Arabs with the conquered peoples speaking a foreign tongue. So 'Âlî asked Abu-l-Aswad al-Du-alî, one of the chief of the devoted followers and disciples of Islâm, to lay down rules for the language, after having dictated to him that speech is composed of one of three parts, namely noun, verb and particle. This was the origin of the whole system and science of Arabic Grammar.

The Literature which prevailed, from and after the time of the great Apostle down to the end of the period of the rightly-guided Caliphs, was: the Qur-ân; the poetry of the poets contemporary with him; and the sayings or aphorisms of the PROPHET.

As for the Qur-ân, it is said to be the first Arabic production that was reduced to writing in rolls or books. Down to the time of Abu-Bakr the Qur-ân had remained preserved in the memories of those who had heard it uttered or delivered by the great Apostle. This Caliph took pains to have it gathered and inscribed on palm leaves, skins, bones of animals and the like. He deposited this collection with Hafṣah, at the

suggestion of 'Umar son of al-Khattâb, lest much of the Book should pass from the memories of the Muslims and be lost on the death of the Companions of the PROPHET. Zayd son of Thâbit was charged with the work of collecting it. Then, during the reign of 'Uthmân, some disagreement arose between those who had committed it to memory as to the true and correct readings or versions. Whereupon Hadhîfah son of al-Yamâن came to the Caliph and reported the difficulty. 'Uthmân appointed a committee of four, namely Zayd son of Thâbit aforesaid, 'Abd-Allah son of al-Zubayr, Sa'îd son of al-Âš, and 'Abd-Allah son of al-Hârith son of Hishâm, and instructed them to gather the written parts, or pages, and copy those that were under the care of Hafšah, into books or rolls, directing them that whenever they disagreed about a reading they were to give the preference to the Quraysh dialect. Whenever they finished copying a piece it was returned to Hafšah. The Caliph then caused copies of this corrected and collated text to be made and sent to all parts of the Muslim world, ordering all other texts and versions to be burned. These revised copies were probably written in the Hîra character, for the Kûfic writing had not then yet come into use. They must have been written on parchment (skin), for the Arabs knew not the use of paper.— Specimens of the style of the Qurâن, which I strongly recommend every young man in this room to look up and read, are: Chapter Baqarah, v. 38, 77, and 171; — chap. Âl 'Imrân, v. 90; — chap. al-Nisâ, v. 85; — chap. Bani Isrâ'îl, v. 33 and 34; — chap. al-Sijdah, v. 44; — chap. al-Râhmân, v. 59; — chap. al-Duha, v. 4 to 11; and chap. al-Zilzâl, v. 7 and 8.

The poetry composed between the Era of the PROPHET'S Flight and the close of the period of the Well-directed Successors is of two kinds: The first kind was poetry composed by the poets who are called the Muhadrimûn. The Muhadrimûn were the Anšâr or allies of the PROPHET. Most of their poems are praise of the great Apostle or Religious Love Songs. The chief poets of this class are: 'Abdullah son of Duwâha

or Ruwâhah; Mâlik son of Nuwayrah; al-'Abbâs son of Mirdâs; Munjim son of Nuwayrah; Ka'ab son of Zuhayr; and Hassân son of Thâbit.

The other poets who flourished during the period of Conquest and Colonization are: 'Amr son of Ma'di-Karib; al-Nîmr son of Taulab; Abu-Dhu-ayb; al-Nâbighah al-Jâ'adî; Tamîm son of Muqbil; and Abu-Mihjan. Their poetry has for its subjects: Apostacy and Re-conversion, Conquest, Revolt and Rebellion, and the like. This is the second kind.

### The Umayyade Caliphs at Damascus.

A.H.	The Umayyad Khalifahs.	A.D.
41—132.	<i>a) Concord and Harmony.</i>	661—750.
41	Mu'âwiyah I . . . . .	661
	<i>b) Highest Glory.</i>	
60	Yazid I . . . . .	680
64	Mu'âwiyah II . . . . .	683
64	Marawân I . . . . .	683
65	'Abdu-l-Malik . . . . .	685
86	al-Walid I . . . . .	705
	<i>c) Divisions and Beginning of Decline.</i>	
96	Sulaymân . . . . .	715
99	'Umar . . . . .	717
101	Yazid II . . . . .	720
	<i>d) Further Decline, and Downfall.</i>	
105	Hishâm . . . . .	724
125	al-Walid II . . . . .	743
126	Yazid III . . . . .	744
126	Ibrâhîm . . . . .	744
127—132	Marawân II . . . . .	744—750.

(They were succeeded by the 'Abbâssids in Asia, and by the Umayyads of Cordova in Spain.)

Umayyah was the son of 'Abd-Shâms, son of 'Abd-Manâf, one of the descendants of 'Adnân. 'Abd-Shâms, the father of Umayyah, was the brother of Hâshim, who was the great-grand-father of the PROPHET. Umayyah was the patriarch of the famous clan or family of the Ummayyads, which belonged to the great Quraysh tribe. Over a dozen of the members of this clan ruled as Caliphs at Damascus;— Later on many

of them ruled as Caliphs in Andalusia, now called Spain. The seat of the Râshidîn Caliphs was Madînah; but it seems as though 'Ali and al-Hasan had thought of removing it to Kûfa.

1. The first Umayyade Caliph was Mu'âwiyah son of Abu-Sufyân son of Harb son of Umayyah. He assumed the Caliphate in 41 Fl. = 661 A.D. The Muslims swore fealty to him upon the abdication of al-Hasan. That year was called the year of Union and Concord, for in it harmony was restored, after the rivalries of several pretenders to the dignity of Caliph. -- Under the previous Caliphs, Mu'âwiyah had been governor of Syria for nearly 20 years. He, after that, reigned at Damascus as Caliph from 41—60 Fl. = 661—680 A.D.

In the year 50 (= 670 A.D.) he sent a great army and a fleet to attack Byzantium, Constantinople. During his reign the Muslims founded the city of Qayrawân in North Africa.

2. Yazîd succeeded his father Mu'âwiyah in the year 60. When Mu'âwiyah died at Damascus, his son Yazîd happened to be absent at Himş. All acknowledged him as Caliph, except al-Husayn son of 'Ali and 'Abd-Allah son of al-Zubayr. Yazîd sent an army against Husayn, who was killed on the plain of Kerbelah near the Euphrates, 10 Muharram 61 = 10th Oct. 680. His head was cut off, the body was interred at Mashhad Husayn.

'Abd-Allah, the other disputer of Yazid's right to the Caliphate, withdrew to Makka, fortified the House or Sanctuary, and prepared to resist. Al-Hušayn son of Numayr marched against him and was preparing to besiege the city and attack the walls with battering-rams. Indeed the curtain or covering of the Ka'abah was torn. Before al-Hušayn had done much, however, he received information of the death of Yazîd at Damascus. At once al-Hušayn the besieger, proposed to 'Abd-Allah, son of Zubayr, the besieged, that they become reconciled — which was done. Yazîd died in the month of Rabî'a First 64, after a reign of 3 years and 8 months.

3. Mu'âwiyah II son of Yazîd succeeded his father, ruled only three months, and then abdicated, preferring to retire and

live a life of piety and devotion. — 'Abd Allah son of Zubayr (on learning that Yazîd was dead), re-asserted his claim to the Caliphate, and called upon the people to give their allegiance to him. He succeeded in bringing many countries under his sway; his authority was acknowledged throughout Hijâz, Irâq, and Khorassân, Yaman, Egypt and a great part of Syria, except the region of the Jordan river in Palestine. Hereupon many Muslims rallied around

4. Marawân I son of al-Hakam, one of the Umayyah Family, and swore allegiance to him as the rightful Caliph. This was done in the region near the Jordan. Marawân son of al-Hakam had been the Secretary of 'Uthmân the Caliph. He entered Damascus, and his authority was acknowledged throughout Syria. 'Abd Allah son of Zubayr sent al-Dâhhâk at the head of an army to put down Marawân. The opposing armies met and fought in the plain or meadow of Marj-Rahit, called also al-Ghûtah, a few miles east of Damascus. Al-Dâhhâk son of Qays was killed. Afterwards, in 64 (April 683), Marawân was murdered at Damascus by his own wife, having reigned only 9 months.

5. He was succeeded by his son 'Abdu-l-Malik, to whom allegiance was sworn in the year 65/685 at Damascus. — The son of Zubayr, however, sent his own brother Muš'ab with an army into the Irâq. Muš'ab came to the city of Bušrah, whose inhabitants submitted. Indeed Muš'ab took possession of the two Irâqs, the Arab and the Persian. Afterwards the Caliph 'Abdu-l-Malik son of Marawân marched against Muš'ab. The two encountered one another\* and a battle was fought in which Muš'ab was killed, upon which the Irâq again recognised the authority of the Umayyade Caliph. The leader of the Caliph's army was al-Hajjâj son of Yûsuf of the Thaqâf tribe. 'Abdu-l-Malik was so well pleased with the perseverance and success of this leader that he sent him with an army against 'Abdullah son of Zubayr. Al-Hajjâj completely defeated 'Abd-

\* In November 690 near Maskan on an arm of the Tigris.

ullah\*, killed him, skinned the corpse, stuffed the skin with straw, and had it crucified. — 'Abdullah's revolt and pretensions to the Caliphate had lasted nine years, from the death of Mu'awiyah to the 6th year of 'Abdu-l-Malik's Caliphate. During most of that time he had resided at Makka, the PROPHET'S birthplace and the central point of Islâm, where he exercised great influence over the pilgrims assembled yearly from all parts; and for a time the Umayyads had discouraged the Believers from resorting thither and urged them to substitute a pilgrimage to the Holy City of Jerusalem for the Mekka Hijj. — Al-Hajjâj then occupied the regions of the Hijâz and Yamâmah; the people of Makka also swore allegiance to the Umayyad Caliph 'Abdu-l-Malik son of Marawân.

In the year 83 Fl., al-Hajjâj, the army leader, founded the city of Wâsit between Kûfa and Bušrah. — 'Abdu-l-Malik died in the year 86/705, at the age of sixty, his Caliphate, since the death of the pretender 'Abdullah son of Zubayr, having lasted about thirteen years. He is the first of the Mušlim rulers who coined money (76 Fl.). After that, the coins of the Umayyade Caliphs were much prized and became current.

The Qubbât es-Šakhrah, i. e., the Dome of the Rock, is the most beautiful and interesting of all the buildings in Jerusalem. The Caliph 'Umar began it; according to the inscriptions on the walls, this shrine was completed by 'Abdu-l-Malik about 686 A.D.

6. Al-Walîd I son of 'Abdu-l-Malik was recognised and proclaimed Caliph in the year 86 Fl. on the day of his father's decease, 705 A.D. He built several mosques in Damascus. Down to his day the Christian clerks in the employ of the government had kept the books and accounts in the Greek language; al-Walîd stopped this custom, and thenceforth all registers were kept in Arabic. He is the founder of the Amâwy Mosque\*\* at Damascus (Dhi-l-Qi'adah 86 Fl.), but it

\* In October 692 near the Mekka Sanctuary.

\*\* The roof took fire in October 1893, and this ancient building was thereby almost destroyed.

was not completed till the days of his brother, the Caliph Suleymân. He included within the mosque a part of the old Christian church of Saint John. The total amount expended on this house of prayer was 400 boxes or chests full of coins, each of these four hundred containing 28,000 dîmârs. In it were 600 golden chains for hanging the lamps. These chains remained there till the reign of 'Umar the son of 'Abdu-l-Azîz, who took them and used them for the treasury of the Baytu-l-mâl, substituting others of brass and iron. Al-Walîd also built the great dome called Qubbat-al-Šakhrah at Jerusalem; he too repaired and enlarged the Prophet's mosque at Madînah, so that it took in the tomb.

It was in this Caliph's reign that Târiq crossed over from Africa to Spain, then called Andalusia, and was opposed by Roderik king of the Visigoths. The two armies met on the banks of a small river, called wâdi Bakka, near the river Guadalete. The Visigoths, after a week of fighting, fled, and soon all Andalusia became one of the dominions subject to al-Walîd.

In his reign the empire was considerably extended. Thus Kuteibah was victorious beyond the river Oxus; Maslamah, the Caliph's brother, advanced into Armenia and Asia Minor; Muhammad son of Qâsim fought victoriously in India; Târiq and Mûsa conquered North Africa and the greater part of Spain.

Al-Walîd died at Dayr Marawân in the year 96/715 and was buried in the cemetery outside the Small Gate of Damascus. He left 14 sons.

7. He was succeeded by his brother Suleimân, who chose his cousin 'Umar son of 'Abdu-l-Azîz to be his wazir. He sent his brother Muslimah with an army against Constantinople. Suleiman himself encamped in Marj Dâbiq. Maslamah (or Muslimah), his brother, spent a whole winter trying to besiege Constantinople. On receiving information of Suleimân's death, Maslamah abandoned the siege and returned. Suleimân died in Sept. or October 717 A.D. = 99 after the Flight.

8. 'Umar son of 'Abdu-l-'Azîz was designated Caliph by Sulaymân, before the latter died. 'Abdu-l-'Azîz, the father of 'Umar, had been for many years the governor of Egypt. 'Umar was the cousin of the deceased Caliph. He ruled only 2 years and 5 months, and died by poison, at a place called Dayr Sim'ân, in Feb. 720.

9. Yazîd Second, son of 'Abdu-l-Malik, was proclaimed Caliph in 101/719 or 720. During his reign, Yazîd son of Muhallab of the Mudarite tribe headed a rebellion at Bušrah and Wâsit, and was proclaimed Caliph. Soon the Umayyade Caliph Yazîd Second sent an army from Syria, under his brother Maslamah. The two armies met at 'Akr, near Kûfa, on the left bank of the Euphrates, where Maslamah gained a great victory. Yazîd the son of Muhallab and his brothers fell in the battle. About the same time, during the years 720 and 721 A.D., Samâh had led the Muslim troops across the Pyrenees into France; they were defeated near Toulouse. Yazîd Second reigned only 4 years and died in Haurân. Before his death he had designated his brother Hishâm as his successor-elect.

10. Hishâm was proclaimed Caliph on the day of his brother's death, in the year 105 Fl. = Jan. 724 or Dec. 723 A.D. — The great difficulty in his way was, that since the days of Suleimân, the ruling and conquering race, that is the Arab Muslims, had again become divided into two great parties, namely the Yamanites and the Mudarites. Trouble arose in 'Irâq and in Khorassan between the two parties. There was also war in Azerbijâjân; Maslamah, the Caliph's brother, fell in battle there in the year 732 A.D. From 725—726 there was war in Asia Minor against the Byzantines. The Berbers of North Africa revolted against the Arab conquerors.

In Spain the Muslims again crossed the Pyrenees in vast numbers, in 732 A.D., penetrated to Bordeaux, took that city, crossed the river Dordogne, destroyed Libourne and Poitiers, and advanced towards Tours. Here they were met and opposed by Duke Eudo and Charles Martel. After several days' fighting the Arabs retreated. Meanwhile the Spanish pro-

vinces of Catalonia, Arragonia, and Navarra were in revolt. After these provinces were reduced, 'Uqbah, the Arab leader, again invaded France (then called Gallia), in 734. The Arabs occupied Arles, Avignon, Valence and Lyons. Charles Martel again drove the Arabs back, in 739. Thus on all sides Hishâm had trouble. After a reign of about 20 years, in 125 Fl. = Feb. 6. 743, he died in a stronghold near Damascus which he had built for himself, and which he had named al-Râšâfah.

11. Al-Walîd Second, son of Yazîd, son of 'Abdu-l-Malik, assumed the dignity of Caliph in 125/742 or 743. When Hishâm died, al-Walîd was absent from Damascus in the desert country. He hastened to the capital and assumed the power. He lived to enjoy it but one year only. He was killed in the year 126 Fl. = April 16. 744.

12. Yazîd Third, son of al-Walîd, assumed the power in 126/744. He reigned only 5 months and a few days, and died of the plague in the year 126 = October 744.

13. Ibrahîm, the brother of Yazîd, was proclaimed Caliph in 126 Fl., but reigned only seventy days. For as soon as Marawân, son of Muhammad son of Marawân, heard of Yazîd Third's death, he hastened from Harrân towards Damascus with a strong army. Suleimân, son of Hishâm, with his army, met Marawân and his army at 'Ain-al-Jarr, a small place on the road between Ba'albak and Damascus. The battle lasted all day. Suleiman's army suffered such a severe defeat that he and Ibrahîm found themselves forced to flee from Damascus. Ibrahîm, after reigning seventy days, was deposed.

14. Marawân Second was proclaimed Caliph in 126/744. He reigned about five years, 126—132 = 744—749 or 750 A.D. He first put down a rebellion in Syria and Palestine. — Suleimân son of Hishâm was proclaimed Caliph by certain troops, who marched with him to Qinnîsrîn, near Aleppo. Marawân entered the field and marched against Suleimân. Near Qinnîsrîn, Marawân totally defeated Suleimân, and then marched against Rakka, drove back the rebellious Khârijites, and forced them to retreat to Musul on the Tigris.

Two brothers, 'Abdallah Abn-l-'Abbâs and Abu-Dja'far, descendants of al-'Abbâs one of the Prophet's uncles, had long lived in seclusion in the Irâq. Their party grew stronger day by day. The chief army leader of the 'Abbâside party was Abu-Muslim. He succeeded in taking the following cities one after the other: Merv, Nisabûr, Hamadân, and Nehawend. He then divided his victorious troops into two bodies, marched westwards, crossed the Tigris and then the Euphrates, near Kerbela. Here they were met by the Syrian army of Marawân. In August 749 the Syrians were completely defeated. Hereupon Kufa acknowledged the 'Abbâsides as the rightful Caliphs. Ibn Hubeirah, who commanded the defeated Syrians, retreated to Wâsit. Marawân then gathered an army of 100,000 men and marched against the main body of the 'Abbâside troops. These troops had gone through Kurdistan to the small river Zâb. They were commanded by Abu-'Aun; with him was 'Abdallah son of 'Ali, an uncle of the first 'Abbâside Caliph Abul-'Abbâs. Marawân built a bridge over the Zâb and hoped to defeat Abu-'Aun before he should receive reinforcements from Khorasân and Irâq. He was disappointed. In January 750 the Syrian army was defeated. Marawân fled to Harrân and thence to Damascus. In Damascus a revolt against him forced him to flee again. 'Abdallah Abn-l-'Abbâs entered Damascus on the 22nd of April 750 and the Black\* Standard of the 'Abbâsides waved over the gate of the capital city and residence of the Umayyades. (Cf. p. 75.)

**Summary:** The Umayyade Dynasty had made the ancient city of Damascus their residence. The history of this dynasty may be conveniently divided into four periods, namely:

I. Mu'âwiyah as sole Ruler or Monarch. Concord.

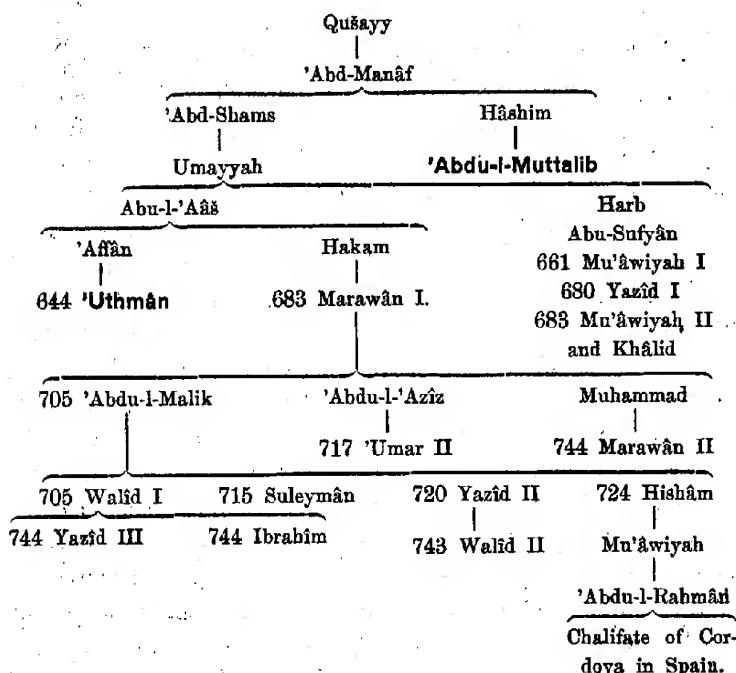
II. The Period when the Umayyades had reached their highest Glory, — from Yazid I to Walîd I.

III. Divisions in the Empire and Beginning of Decline, — from Sulaymân to Hishâm.

IV. Further Decline and Downfall of the Umayyades, — from Walîd II to Marawân II.

\* Black, for they mourned the killing of al-Hasan.

### Genealogical Table of the Umayyades.



Marawân Second, when he fled from Damascus, passed through Palestine and hurried on to Egypt, so closely pursued by the 'Abbâside party, that he had no time to gather a fresh army, and was at last killed in a church near Abuşîr on the 5th of August 750 A.D.

He had ruled 5 years, from 126—132 Fl. = 743 to 749, or from 744—750 A.D.

### General Remarks on the Umayyad Dynasty.

Firstly. Although the Seat of the Caliphate had been removed from Madinah to Damascus, the central point of the Political Power continued to be in Arabia, or at least among the Arabs. The army-leaders, the governors of provinces, the high officials, were all taken from the Arabs.

Secondly. The chief Conquests under the Umayyades were: Andalusia by Târiq son of Ziyâd during the reigns of Walid I and 'Abdu-l-Malik; during the reign of the latter, Muslimah son of Abdul Malik conquered part of Asia Minor; Muhammad son of Qâsim of the tribe of Thaqîf took part of India. — At that time the Arab dominions extended from the river Tagus in Spain to the river Scinde in India, and from the Caspian Sea to the Asuân cataracts of the Nile.

Thirdly. Settlement, Colonisation and Founding of Cities. Mu'âwiyah First began to build the city of Qayrawân. In the year 83 after the Fl., al-Hajjâj son of Yûsuf of the tribe of Thaqîf founded Wâsit, between Buşrah and Kûfa. Al-Walîd built the great Amawite mosque at Damascus; in his day was built also the Qubbat-al-Šâkhrah at Jerusalem; he also repaired the Prophet's Masjid and enlarged it. In Hishâm's day Rišâfah was founded.

Fourthly, Luxury. The earlier Caliphs had been distinguished for simplicity of habits and frugality of life. The Umayyades were fond of splendor and luxury. Mu'âwiyah son of Abu-Sufyân wore rich clothing, dwelt in palaces, surrounded himself with a body-guard and court officials; and so did all the Umayyade Caliphs, excepting 'Umar son of 'Abdu-l-'Azîz.

**The Language and Literature of the Umayyad Period.** After the conquests, many Arabs settled in the newly-acquired countries and mixed more or less with the subdued races. By contact with foreign peoples and tongues, the pure dialects of the ancient Arab tribes were more or less corrupted, especially the spoken language of every-day-life. This is the cause which gave rise to the making of rules and books on grammar &c. As for the Literature, it consisted mostly in explanations of the Qur'ân and the Hadîths, and in poems.

Caligraphy also and Orthography at the commencement of Islâm were not highly perfected among the Arabs; 'Uthmân son of 'Affân ordered the copies of the Book to be written and distributed throughout all mosques, and these copies continued to be used for over forty years, to the time of

'Abdu-l-Malik son of Marawân. After that time many other copies were made and spread throughout 'Irâq. Hereupon al-Hajjâj son of Yûsuf of the tribe of Thaqîf, then governor of Buşrah on the part of 'Abdu-l-Malik, introduced the system of using dots and double dots in the ambiguous letters. Al-Nadr son of 'Âshîm perfected this system, which has been followed ever since.

The Poetry of the Umayyade period continued to be much the same as it had been in the old days. Many poets flourished during that period. Yazîd son of Mu'âwiyah "learnt eloquence and the composition of verse in the wilderness among the Banu-Kalb tribe". 'Abdu-l-Malik son of Marawân was a man of letters. Al-Walîd son of Yazîd son of 'Abdu-l-Malik was one of the most eloquent men of his day, and a great Arabic scholar as well as a poet. Among the poets and authors of that period are: A'ashâ Hamadân; — A'ashâ the Taghlîbite; — A'ashâ of Banu-al-Bî'at; — al-Qitâmi; — al-Akhtal; — al-Farazdaq; and others. The greatest preacher of the khutbah at the Friday noonday prayer was Ibn-khumâ'ah.

The most learned in the Law was al-Nu'amân son of Thâbit, who is better known as Abu-Hanîfah. Time and space do not allow of speaking here of any of the foregoing save of Abu-Hanîfah. He is the greatest of all Muslim jurists. He was born in 80 Fl. His first occupation was that of a weaver and dealer in silk stuffs. He then read and studied law for over ten years with or under Hammâd son of Abu-Suleymân. He was very fond of talking on legal topics. If asked a legal question, he would wax eloquent and his words would flow like a stream. His system of Law is of the highest authority in arriving at a conclusion by analogy, and his views are most sound and correct. He was the first who laid down the many great principles of Law, classified legal questions into subjects and branches, and explained the principles on which Law is based. He too first laid down the principles of inheritance and the rules of contracts. Abu-Hanîfah died at Bagdâd in 150 Fl. = 768 A.D.

### The 'Abbâsides in Asia.

A.H.	The 'Abbâsid Khalifahs.	A.D.
132—656.	a) Period of Glory.	750—1258.
132	al-Saffâh	750
136	al-Manṣûr	754
158	al-Mâhdî	775
169	al-Hâdî	785
170	al-Râshîd	786
193	al-Amîn	809
198	al-Ma'mûn	813
218	al-Mu'ataṣim	833
227	b) Commencement of Decline, and Rise of Independent Dynasties.	
232	al-Wâthiq	842
247	al-Mutawakkil	847
248	al-Muntasîr	861
251	al-Musta'in	862
255	al-Muhtâdi	866
256	al-Mu'atamîd	869
279	al-Mu'atâdid	870
289	al-Muktafi	892
295	c) Fall Decline, to the Entrance of the Bûyids into Bagdad.	
320	al-Muqtâdir	908
322	al-Qâfir	932
329	al-Râdi	934
329	al-Muttaqî	940
333	d) The 'Abbâsides under the Bûyid Sultans.	
334	al-Mustakfi	944
363	al-Mut'a	946
381	al-Tâ'i'a	974
381	al-Qâdir	991
422	e) The 'Abbâsids under the Supremacy of the First Saljûqs.	
467	al-Qâ-in	1081
487	al-Muqtâdir	1075
487	al-Mustažîr	1094
512	f) The More or Less Independent Caliphs during the Times of the Last Saljûq Sultans and of the Khwârizm Princes.	
529	al-Mu'tashîd	1118
530	al-Râshîd	1135
555	al-Muqtâfi	1186
566	al-Mustanjid	1160
575	al-Mustâdî	1170
575	al-Nâsîr	1180
622	g) Downfall and Overthrow of Bagdad Caliphate.	
623	al-Zâhir	1225
640—656	al-Musta'sim	1226
	(During this period arose: Idrîsids; Aghlabids; Tâlûnids; Tâhirids; Šaffârids; Buwayhids; Hamdanids; Ghaznawids.)	1242—1258.

The Periods in the History of the House of 'Abbâs are:

I. The Glory of the 'Abbâsides, from Abu-l-'Abbâs al-Saffâh to al-Mu'ataṣim-billâh.

II. Commencement of Decline of Caliphate, and Rise of Independent Dynasties, — from the Accession of al-Wâthiq to the Death of al-Muktafi.

III. Fall Decline of the Caliphate, — from al-Muqtâdir to the Entrance of the Bûyids into Bagdad.

IV. The 'Abbâsides under the Bûyid Sultans.

V. The 'Abbâsides under the Supremacy of the first Saljûq Sultans.

VI. The more or less Independent Caliphs, during the times of the last Saljûq Sultans and during the times of the Princes or Emirs of Khwârizm.

VII. Downfall and Overthrow of the Caliphate of Bagdad.

There were three brothers: Ibrahim, the eldest; 'Abdallah Abu-l-'Abbâs, the youngest; and al-Manṣûr abu-Jâ'afar, the second. They were the sons of Muhammad son of 'Ali son of 'Abdullah son of al-'Abbâs son of 'Abdu-l-Muttalib, who was the Prophet's grand-father; they were, therefore, not only of the Quraish tribe, but also of the Hâshim family. Ibrâhîm, the eldest, had been murdered by order of one of the Umayyade Caliphs. The youngest, 'Abdallah abu-l-'Abbâs, was the son of their father by his wife who was of the respectable tribe of Banu Hârith; whereas al-Manṣûr abu-Jâ'afar, the second and middle brother, was the son of their father by a slave-girl. This may explain why the youngest brother took precedence over the second as the Head of the House, after the murder of the eldest. (Cf. p. 70.)

1. 'Abdullah abu-l-'Abbâs was surnamed al-Saffâh, which means the Blood-shedder, because he killed so many of those who were opposed to his House. The opposers of the 'Abbâside claims to the Caliphate were of two great parties, first the Umayyades and their partisans, and second those who wanted to bring the Caliphate into the hands of the descendants of 'Ali son of Abu-Tâlib. 'Abdallah abu-l-'Abbâs al-Saffâh killed many of both parties. He killed Abu-Salâmah, the wazîr of Muhammad's Family, because he favored the 'Alawîyyîn. He instructed his uncle 'Abdullah son of 'Ali to gather all the members of the Umayyade House and invite them to give their submission and allegiance, promising them not only full

amnesty but restoration of their property. But when they obeyed and came together they were killed — three score Umayyades perished all together. One escaped, 'Abdu-l-Rahmân son of Mu'âwiyah son of Hishâm son of 'Abdu-l-Malik son of Marawân son of al-Hakam son of Abu-l-'Âs son of Umayyah. This is the 'Abdu-l-Rahmân who went to Spain and there founded in 756 A.D. another Umayyade Dynasty of Caliphs.

Al-Saffah was born at Humaymah in 108 Fl. He assumed the Caliphate in 132 F. = 750 A.D. at the age of 23 or 24. He removed his residence from al-Hirah to al-Anbâr, where he died in 136/June 9th 754 at the age of 28, after a reign of only 4 years, and was succeeded by his elder half-brother

2. Al-Manṣûr abu-Jâ'afar, who ruled 22 years, from 136 to 158 Fl. = 754—Oct. 7th 775. On his younger brother's death, two other claimants to the succession arose, — first the uncle 'Abdullah son of 'Ali, and second the cousin 'Isâ son of Mûsa. The uncle, 'Abdullah son of 'Ali, commanded a large army on the northern frontiers of the empire, which army had been put there to protect the frontier against the incursions of the Byzantines. — Al-Manṣûr had to choose an army leader to send against this uncle. He chose Abu-Muslim, because the latter was popular among the Chorassâmites; for there were many of these troops in the army under 'Abdullah's command, and al-Manṣûr knew they would refuse to fight Abu-Muslim. When the uncle 'Abdallah learned who had been sent against him, he killed all the Chorassâmites in his army, about 17,000 men; his other troops were Syrians and Mesopotamians. He led them to Nišibîn and took up a fortified (or strong) position on the Euphrates. Abu-Muslim, however, defeated 'Abdullah son of 'Ali in November 754.

Al-Manṣûr is the Caliph who founded Bagdâd and made it the seat of the Caliphate. Bagdâd is on the west bank of the Tigris, and about fifteen miles above the ancient city of Ktesiphon. Hâshimiyah had been for a time the residence of al-Saffâh. — Al-Manṣûr went on a pilgrimage to Makka and died at Bir-Maymûnah, not far from that city, in the 63d year

of his age. His Body-Guard consisted mostly of Turks and Chorassanites, for he no longer trusted his Arab troops.

He introduced Persian, Byzantine and Indian science and learning at his Court; and under his reign arose the first Arab works (books) on the Hadiths, the Law, Theology, History, Geography, Grammar, Lexicography, Mathematics, Astronomy, and even Medicine; whereas till then all Arab learning had been only orally handed down. Poetry had of course existed long before al-Manṣûr's time; but under him the first attempts were made to fix and lay down the rules of prosody. This made the verses more rhythmical and correct, but the poetry lost its vigor, its freshness and that wonderful soaring of word and thought that is the outcome of the feelings of the inmost soul and which can never be taught or learnt, but can only be poured forth by the warm heart. In his time too the older poems were collected and set down in writing.

The Empire of the Caliphs at its widest extended from the Atlantic to the Indus, and from the Caspian Sea to the cataracts of the Nile. So vast a dominion could not be long held together. The first step towards its disintegration began in Spain, where 'Abd-ul-Rahmân, a member of the recently suppressed Umayyad family, was acknowledged as an independent sovereign, in 138/755, and the 'Abbâsid Caliphate was there renounced for ever.

3. Al-Mahdi assumed the Caliphate in 158/775. He was the son of al-Manṣûr. In his reign a man arose in Transoxania who was styled al-Muqanna', the Veiled One. He taught the doctrines of the transmigration of the soul and the incarnation of the Deity. Thus he preached that God had first appeared in Adam, then in Noah, and so on from prophet to prophet, through MUHAMMAD, 'Ali, Abu-Muslim, and at last in him, himself. A great many followed this deluder of men. At last, in 779, an army besieged these rebels in a fortress called Sanam; al-Muqanna' poisoned himself and his followers, set fire to the fort and all the treasures in it, and perished.

Al-Mahdi sent an army in 165 Fl. to invade the Byzantine Empire. He himself accompanied it as far as Aleppo. Thence his son Hârûn al-Rashîd led it, in the years 781 and 782

of the Christian Era, as far as Chrysopolis (Ushkodra, Scutari) opposite Old Constantinople. Hereupon the Byzantine Empress Irene, the widow of the Emperor Leo Fourth, had to make peace at any price. The conditions of the treaty of peace were:

Free return of the Muslims with all their booty and captives; Feeding of the Muslim army during all its return-march; and the Payment of a yearly Tribute of seventy thousand dinârs. Hârûn-al-Rashîd on his part accepted these conditions and set free the ambassadors of the Queen who had been imprisoned.

In 776 'Isa had renounced his claims to the Caliphate; and al-Mahdi made the Muslims swear allegiance to his son Mûsa al-Hâdi as his successor-elect. Six years later he appointed his second son, Hârûn, as the second or next successor-elect.

Al-Mahdi died at a place called Mâ-Saydhabân on the 7th of August 785 = 169 Fl., in the 43d or 48th year of his age, after a reign of 10 years.

4. Mûsa al-Hâdi, Hârûn's elder brother and son of al-Mahdi, succeeded his father in 169/785. He wished to rule alone; he did not wish to do as his father in his later years had done. The father had allowed great influence in government affairs to his wife Khaizarân. Mûsa al-Hâdi ordered his late father's widow to keep to her palace, among her slave-girls, and work at her spindle, and to desist from meddling in the affairs of the State. Mûsa further sought to designate his own minor son Ja'afar as his successor-elect and to divest Hârûn of his right to the succession. He treated Hârûn so badly that the latter retired to his country palace. Khaizarân was greatly displeased, for Hârûn was her favorite son. Mûsa al-Hâdi was going to make the Muslims swear allegiance to his son Ja'afar as his successor-elect. But Yahya son of Khâlid the Barmakide remonstrated with him for so disregarding the father's wishes and the oaths. Mûsa imprisoned Yahya and then went on a journey to Mûsul. He fell ill, was nursed by some of Khaizarân's slave-girls, and died suddenly on the 15th of Sept. 786/170 Fl., after a reign of 1 year and 3 months.

It is supposed that his own mother Khaizarân had charged her slave-girls to do away with him.

During Mûsa-el-Hâdi's short reign a revolt of the 'Alawiyîn occurred in Makka and Madinah. It was soon put down. One of the leaders of this revolt was Idrîs son of 'Abdullah; he escaped and fled through Egypt to Western Africa. There he was afterwards poisoned by order of Hârûn al-Rashîd; Idrîs is here mentioned because his descendants established later on an independent kingdom of the Idrîsides which soon extended, from Walîlah, over Fez and Morocco.

Idrîs was a great-grandson of the Caliph 'Ali, and was therefore equally at variance with 'Abbâsids and Umayyads; he founded a 'Alid dynasty in Morocco, with Tudgha for its capital, 172/788.

5. Hârûn al-Rashîd the younger brother of Mûsa-l-Hâdi succeeded his brother in 170 Fl. (786 A.D.). He was the fifth 'Abbâside Caliph. Their father al-Mahdi had designated him as the successor-elect of the elder brother. Hârûn's birthplace was al-Rayy. Khayzarân was the mother of both. Early in his Caliphate he led the people on their pilgrimage to Makka. In the year 172 he designated his eldest son 'Abdullah al-Ma-mûn as the successor-elect after al-Amîn the second son. He appointed 'Abdullah to be governor over Khorassân and the adjoining regions as far as Hamadhân, surnamed him al-Ma-mûn, and entrusted him to the tutelage of Ja'afar son of Yahya the Barmakide. (See last paragraph in this section on Hârûn's reign.)

In Hârûn's reign the Muslims invaded Asia Minor as far as Ephesus. Humayd son of Ma'yûb was the admiral of the fleets on the Syrian coasts and coasts of Egypt. In the year 187 the Byzantines deposed the Empress Irene and set Nicephorus on the throne. Irene had highly respected Hârûn and had sent him many regalia (royal gifts). But when Nicephorus assumed the power he sent word to Hârûn that he would no longer pay the tribute. Hârûn led his army against the Byzantines, invaded the country and penetrated as far as Heraklea in Bythinia on the Black Sea. Nicephorus had to agree to pay

the tribute, and Hârûn withdrew. In 803 A.D., Nicephorus again broke the peace; Hârûn again crossed the Taurus range, defeated the Byzantines in Phrygia, and forced them to accept a truce. Hârûn had to go to Khorassân to help his governor there in putting down a revolt. While so far away, he learned that the Byzantines had rebuilt certain forts, which the Muslims had pulled down, and were making raids into Muslim territory. So in 806 he gathered an army of 135,000, invaded Asia Minor, took Heraklea and several other fortified places, enslaved many women and children, and took immense spoil. The fleet captured seventeen thousand Christians of the island of Cyprus. Nicephorus had not only to agree to pay tribute but also to pay a poll-tax.

Hârûn's most dreadful deed, however, was his extirpation of the Barmekides. These were a family, descended from Barmak, that had emigrated from Persia and had embraced Islâm under the Umayyades. Khâlid son of Barmak had become the wazîr of al-Saffah, after the murder of Abu-Salâmah who had favored the Cause of the Descendants of 'Ali as the rightful successors. Al-Manshûr had made Khâlid first Finance Minister and then governor of Mûşul. Yahya, Khâlid's son, was governor of 'Azerbaijân in the days of al-Mahdi, and then Hârûn's secretary, and afterwards secretary of Hârûn when he assumed the Caliphate. Yahya had opposed al-Hâdi in his designs of depriving Hârûn of the right of succession, for which Hârûn greatly honored (favored) him, made him wazîr, and appointed his four sons as well as other relations to high offices. Hârûn was especially fond of Ja'afar, one of Yahya's sons and a brilliant man. It seemed that Hârûn even thought of giving his sister 'Abbâsah to Ja'afar in marriage, if only in name not in fact. × × × × × × But when Hârûn was once at Makka he saw a child which was supposed to be the child of 'Abbâsah; and from its resemblance to Ja'afar, Hârûn concluded that he was the father. Ja'afar's head was cut off, his body was hung up at the gate of Bagdad. 'Abbâsah and the child were, it is said, buried alive. Ibrahim, one of Ja'afar's friends, was killed.

Every male descendant of Barmak was put to death, the houses were plundered and left to the bat and the owl. Soon after the destruction of the House of Barmak, Hârûn removed his residence to Rakkah.

In Qayrawân and Tunis the governor, Ibrahim son of al-Aghlab, who had been appointed to put down the revolts there, revolted and founded a dynasty called the Aghlabides; later on they took Sicily and ruled over Qayrawân and Tunis till they were overthrown, in 909, by the Fâtimites. The Idrîsides ruled in the far west of Africa. (See p. 82.)

North Africa, as well as Spain and Morocco previously, was practically lost to the 'Abbâsid Caliphate when Ibrahim Aghlab the governor established himself at Qayrawân in 184/800.

Râfi' son of al-Layth had revolted, and all the country beyond the Oxus had followed him. His head-quarters were at Samarqand. In 192/808, Hârûn started from Raqqah, passed through Bagdad, and reached Tûs in Jorjân, on his way to put down the revolt. Here he fell ill in the Spring, in the month of Safar. He sent forward his son al-Mâ-mûn to Merv with the army and generals. Hârûn died at Tûs, and was buried there in 193/809, in the 24th year of his reign, and in the 47th of his age.

Hârûn had three sons. The eldest, al-Mâ-mûn, was the son of a Persian slave-girl. The second, al-Amin, was the son of his wife Zubaydah, who was the grand-daughter of abu-Ja'afar al-Manshûr. The youngest son was Qâsim. — Al-Amin, Zubaydah's son, was to be the first successor; al-Mâ-mûn was to be the next; and Qâsim the third. No. 1 was to be the Caliph, but was in point of fact to rule over 'Irâq, Syria, Egypt and Africa only. No. 2 was to govern the entire East, from Hamadân to the Indus and Jaxartes. No. 3 was to govern northern Mesopotamia and the fortresses on the frontiers of Armenia and Asia Minor.

N.B. The sections in smaller type on the dynasties contemporary with the Caliphs are digressions and amplifications to be omitted in consecutive reading. They have been taken from Stanley Lane-Poole's most recent work, *The Mohammedan Dynasties*, Westminster, 1894.

A.H.  
172—375.

**The Idrisids in Morocco.**

A.D.  
788—985.

In the year 168/785 an insurrection of the partisans of the family of 'Ali took place at al-Madînah. Among those who took part in it was Idrîs b. 'Abd-Allâh b. Hasan b. Hasan b. 'Ali b. Abî-Tâlib. On the suppression of the revolt Idrîs fled to Egypt, and thence to Morocco, where he founded an 'Alid dynasty in the region about Ceuta. His coins bear the names of the towns of Tûdghâ and al-Wâlîla. The dominions of the Idrisids reached their greatest extent about 246/860, and gradually dwindled until the extinction of the dynasty in 375/985. Some of the dates are not recorded by Ibn Khaldûn.

172 Idrîs I . . . . .	788
177 Idrîs II son of Idrîs I . . . . .	793
213 Muhammad son of Idrîs II . . . . .	828
221 'Ali I son of Muhammad . . . . .	836
234 Yahya I son of Muhammad . . . . .	849
... Yahya II son of Yahya I . . . . .	...
... 'Ali II son of 'Umar son of Idrîs II . . . . .	...
... Yahya III son of al-Qâsim b. Idrîs II . . . . .	...
292 Yahya IV son of Idrîs b. 'Umar . . . . .	904
310 al-Hasan . . . . .	922

(They were followed by the Miknâsa Berbers.)

A.H.  
184—296.

**The Aghlabids in Tunis and Sicily.**

A.D.  
800—909.

Ibrâhîm b. al-Aqhlâb was governor of the province of Zâb, east of the Tigris, for the Caliph at the time of the confusion which followed upon the death of Yazid the 'Abbâsid governor-general of Afriqîa (i. e. Tunis) in 170/787, and was appointed to the government of the whole African province by the Caliph Hârûn al-Rashîd in 184/800; but did not interfere with the authority of the Idrisids in the far west. His dynasty was practically independent, and the Aghlabids seldom troubled themselves to put the names of the Caliphs on their coins in token even of spiritual suzerainty. They were not only enlightened and energetic rulers on land, but employed large fleets on the Mediterranean, harried the coasts of Italy, France, Corsica, and Sardinia, and conquered Sicily in 827—78; which island remained in Muslim hands until the conquest by the Normans in 484/1091. The Aghlabid domination in Africa when at its best was indeed the period of the greatest ascendancy of the Arabs in the Mediterranean: their corsairs (*qurshân*) were the terror of the seas, and besides Sicily they took Malta and Sardinia, and even invaded the suburbs of Rome. The incapacity of the later Aghlabid princes, however, and the growth of sectarian dissatisfaction under the fostering influence of the Shî'ite Idrisids in the west, paved the way for the Fâtimid triumph in 296/909. (See p. 97.)

A.H.

184 Ibrâhîm I . . . . .	800
196 'Abdullah I . . . . .	811
201 Ziyâdat-Allâh I . . . . .	816
223 Abu 'Aqâl al-Aqhlâb . . . . .	837
226 Muhammad I . . . . .	840
242 Ahmad . . . . .	856
249 Ziyâdat-Allâh II . . . . .	863
250 Muhammad II . . . . .	864
261 Ibrâhîm II . . . . .	874
289 'Abdullah II . . . . .	902
290—296 Ziyâdat-Allâh III . . . . .	903—909.

(They were overthrown by the Fâtimids.)

6. Al-Amîn, son of Zubaydah, ruled 4 years and 8 months, 193—198 Fl. — He wrote a letter to his elder brother al-Ma-mûn, requiring the latter to acknowledge him as the successor and assume the governorship of Khorassân. He wrote to his younger brother Šâlih and to his late father's wazîr, al-Fadl son of Rabî'ah, ordering them to lead the army back to Bagdad. Al-Ma-mûn was at Merv; al-Fadl son of Rabî'ah led back the army from Tûs, instead of going to put down the revolt in Khorassân. Ibn Sahl advised al-Ma-mûn to raise an army in Khorassân. Al-Amîn chose al-Fadl son of Rabî'ah as his counsellor. Both brothers were hardly 24 years old. One was of Arab descent, the other had Persian blood from his mother in his veins. The rivalry between the two soon became a war between the Arab and the Persian nationalities, between the East and the West. Al-Amîn appointed his brother Qâsim governor over a small province; and designated his own son Mûsa as the successor after al-Ma-mûn. — Al-Ma-mûn acted as independent ruler in Khorassân. Al-Amîn, in 810, sent an army of 50,000 men into Persia against al-Ma-mûn; it was defeated. Al-Ma-mûn then proclaimed himself Caliph, and ordered Tâhir to march upon Bagdad. Tâhir again defeated al-Amîn's second army near Hamadhân, and advanced unopposed as far as Hulwân. The alarm in Bagdad was great. Tâhir advanced upon the Capital from the south, passing through Khûsistân, Bašrah and Wâsit; Harthamah led another part of the army by the nearest route, through Khanniqîn and Nahrawân. The decisive battle was fought near Nahrawân,

twelve miles from Bagdād. Tāhir occupied Sarfar, nine miles south of the Capital. In March 812/197 Tāhir took part of the city on the east side. In Sept. 813 the entire eastern part was occupied. On the night of Sept. 24, al-Amīn crossed the Tigris in a boat, but was caught and beheaded by some Persians, on the evening of Friday, 23d Muharram 198.—The 'Alawiyyīn profiting by all this civil war, seized Raqqah, Kūfa, Baṣrah, Wāsit and all Arabia; and in 815 they even occupied Madā'in, which is Ktesifon or Taisafun.

7. Al-Ma-mūn was proclaimed Caliph in 198/813, at Bagdad.—Harthamah soon defeated the 'Alawiyyīn. During the civil war, the siege of Bagdad and the putting down of the 'Alawiyyīn, al-Ma-mūn had continued to reside at Merv. Harthamah went to Merv to advise the Caliph to come to Bagdad and remove the governor, Hasan son of Sahl, who was a Persian and, as such, not liked by the Arabs of Irāq. But al-Ma-mūn imprisoned Harthamah; and soon Fadl, brother of Sahl, killed him in the prison.—A revolt occurred in Bagdad, July to August 816, which was soon put down. Al-Ma-mūn wanted to conciliate the 'Alawiyyīn. So he gave his daughter in marriage to 'Ali son of Mūsa, a descendant of 'Ali; and in April 817 al-Ma-mūn, through the governor of Bagdad, proclaimed this son-in-law 'Ali to be his successor-elect. But a large party in Bagdad did not want a 'Alawī as Caliph. So they chose Ibrahīm son of al-Mahdi as the successor-elect. After riots and debates Ibrahīm, son of al-Mahdi and uncle of al-Ma-mūn, appeared publicly in the mosque, on the 24th of July 817, as the Commander of the Believers.

When al-Mamūn heard of this, he started from Merv with his army. On the way he had both his wazīr and his son-in-law 'Ali killed. He then chose Ibrahīm, a brother of 'Ali, as governor of Yāman and leader of the caravan of pilgrims. Ibrahīm, son of al-Mahdi and uncle of al-Ma-mūn, abdicated in 819; al-Ma-mūn soon after entered Bagdad, and was greeted by all parties as the rightful Caliph.

Babek rebelled in Persia, and continued to hold northern Persia all through al-Ma-mūn's reign. In 217/832 al-Ma-mūn led an army into Egypt and there put down a revolt, driving out some Andalusians from Lower Egypt.

In 822 Tāhir had made himself almost independent ruler of Khorassān. Tāhir's descendants were the lords of Khorassān. 'Abdullah son of Tāhir was the friend of Abu-Tammām, the author and collector of the famous dīwān of poems called al-Hamāsah. (See below, Persian Revival, d.)

**Learning.** The study of History, Philosophy, Theology, Jurisprudence and Medicine had been begun under al-Mansūr and continued under al-Mahdi and Hārūn. This study bore its best fruits under al-Ma-mūn. He studied the Greek philosophy, because he was himself inclined to the teachings of the Mu'atāzilah. He gathered Greek manuscripts and had them translated into Arabic. Works on Mathematics and Medicine were translated, such as Euclid, Ptolemy, Hippocrates and Galen. The traditions — hadīths — were collected. Isma'il son of Muhammad from Bokhārah, a contemporary of al-Ma-mūn, gathered and carefully sifted the hadīths, and called the collection "the genuine" or authentic sayings. Ahmad son of Hanbal was a contemporary of al-Ma-mūn. He dared to oppose publicly the Mu'atāzilite theology of al-Ma-mūn's Court.

Al-Ma-mūn died on the 7th of August 833/218, at the age of 49 and in the 20th year of his reign, and was buried at Tarsus in Cilicia, whither he had gone to fight the Byzantines.—Qāsim, Hārūn's third son, had been killed soon after al-Amīn. So the Caliphate passed to another brother, namely to

8. Muhammad [some say Ibrahīm] abu-Ishāq surnamed al-Mu'atašim. At first some of the troops proclaimed 'Abbās son of al-Mamūn. But 'Abbās swore allegiance to his uncle al-Mu'atašim, whom all then recognised as the rightful Commander of the Faithful, 218/833.

He no longer relied on the Arab and Persian elements in the army, but chose his body-guard from the Mamelūks, and even formed the main body of his troops out of seventy-

thousand of these foreign slaves. This so displeased the people of Bagdad that Mu'atašim built the city of Surra-man-ra-a, near Bagdad, and transferred his residence thither in 220/835.

Several revolts broke out in the first years of his reign. An 'Alawi pretender was recognised in Khorassān; the prince-general 'Abdullah son of Tâhir was fully occupied in opposing him. Babek and his followers in Persia revolted; the Turkish general 'Afshin had all he could do to put them down. The Zat, a tribe who had emigrated from India and settled on the lower Euphrates between Bašrah and Wâśit, revolted; 'Ujayf son of 'Anbasa, a distinguished Arab army-leader, was seven months in bringing them under subjection.

Theophilus son of Michael the Byzantine Emperor thought the moment favorable. He marched in the year 223/837 into the region of the Upper Euphrates, ravaging and destroying the country and the cities. In the Spring of 224/838 Mu'atašim gathered his army and marched into Asia Minor. At Tarsus in Cilicia his army divided into two bodies. Afshin went eastwards into small Armenia; the Caliph with other generals advanced through the Cilician Passes. Theophilus with his army was in Cappadocia; he first advanced against Afshin, but was defeated and had to flee. The Muslim army united and marched in three columns upon the city of 'Amorium. Theophilus took up a strong position near Dorylaeum. The garrison of 'Amorium defended the city. But after a siege of 50 days it fell into the Caliph's hands and was totally destroyed, 224/838.

The Caliph had promoted and preferred the generals of foreign origin: the neglected Arab army-leaders were jealous. A plot was formed to depose him and proclaim 'Abbâs as Caliph. The plot or conspiracy was discovered in time. 'Abbâs was confined and died of thirst; 'Ujayf son of 'Anbasa and other Arab generals were killed.

The chief judge or Qâdi about this time was Ahmad ibn abi-Dâwûd, and under him was the well-known philosopher al-Kindi, a very learned Arab, who translated and explained several of the Greek works on philosophy and mathematics.

Mu'atašim is the Caliph who insisted upon the doctrine of the creation of the Qur'ân. He died in 227/Jan. 5. 842, and is called the "Eightman", for he left 8 sons and 8 daughters, ruled 8 years and 8 months, attained the age of 48 years, had been born in the 8th month of the year, left 8,000,000 dînârs, and 8,000,000 dirhams, and carried on 8 wars. These are:

1. against the 'Alawi in Khorassan;
2. against Babek;
3. against the Zat tribe;
4. against the Byzantines;
5. against the prince of Tabaristân;
6. against the sub-governor of Azerbaijân;
7. against the Kurds in Mesopotamia; and
8. against Mubarqa' in Palestine, who gave himself out to be a descendant of the Umayyades.

After Mu'atašim the Caliphate began to decline.

9. 227—232 H. = 842—847 A.D. His son Hârûn-al-Wâthiq-billahi was proclaimed Caliph at the city of Samira. The history of his reign is a series of revolts, which were put down mainly with the help of Turkish troops. The Umayyades were again active in Syria. The Khawârij agitated the people in the Irâq. The Bedouin Arabs, always unruly, moved in Arabia; the Kurds in the Persian Irâq.—Al-Wâthiq died in 232/Aug. 10. 847 at Samira, Surra-man-ra-a. He was succeeded by his brother Ja'afar al-Mutawakkil 'ala-Allâh.

10. 232/847. Ja'afar al-Mutawakkil was 26 years old when he assumed the power. He was a most strict Sunnite.—In 238/853 a Greek Byzantine fleet went to Damietta in Egypt and landed troops, who ravaged that city and the neighboring country.\* In Sejistân a revolt broke out which was put down by the army-leader and prince 'Abdullah son of Tâhir; this revolt is here mentioned because it was the commencement of the rise of the Saffâride supremacy, which afterwards extended over the entire far East.—The Nuba and Bija, a Berber tribe in the desert between Egypt, Nubia and Abyssinia,

\* The governors over Egypt at that time were 'Abd-ul-Wâhid b. Yahya b. Mansûr, from 236—238, and 'Anbasa b. Is-hâq b. Shâmir, from 238—242; see Wüstenfeld, Statthalter v. Aegypten, p. 51.

made inroads and raids upon Upper Egypt, so that Mutawakkil had to send 20,000 men against them. (See Wiistenfeld, *Statthalter v. Aegypten*, p. 52.)

He was killed by Wâṣif and Bogha, the leaders of the body-guard. Wâṣif and the Caliph's eldest son Muṇtašir were disaffected, because the Caliph had wanted to divide the kingdom among his three sons. The chief of the body-guard admitted the murderers by night into the Caliph's bed-chamber; they killed him in the night between Dec. 9 and 10, 861 = Shawwâl 247 Fl. — He had ruled nearly 15 years.

The next morning Wâṣif proclaimed the eldest son of the murdered Caliph as the successor.

11. 247/861. Muhammad al-Muṇtašir. The Persians and the Yamanites among the troops gathered together and attacked the palace of al-Muṇtašir, but his Turkish and Western troops drove them back. Six months afterwards he died, in the 26th year of his age, 248/June 5th 862 A.D. — His mother was a Greek slave-girl.

12. 248/862. The Turkish and Western troops then proclaimed Ahmad son of Muhammad son of al-Mu'ataṣim as Caliph, and he assumed the title of al-Muṣṭa'īn at Samira. His reign was a period of trouble and disturbance. One of the sons of 'Abdullah ibn Tâhir was governor of Bagdad, and had forced the inhabitants of that city to recognise al-Muṣṭa'īn's Caliphate. The Caliph rewarded him by appointing him as governor of Irâq and Arabia. Muhammad ibn Tâhir was about that time the fourth governor of Khorassân of the Tâhiride House, which at this period extended its authority over Khawarism, Herat, Tabaristan, and a part of Transoxiana. As the Tâhirides ruled over the far East, so did Atamish, the younger Bogha and Wâṣif hold the power in the nearer East. — After ruling less than three years al-Muṣṭa'īn was deposed by the Turkish troops, in the year 252/Jan. 4. 866, when only thirty-one years old, and Abu-'Abdullah Muhammad son of al-Mutawakkil was proclaimed Caliph, and assumed the title of al-Mu'atazz. (See p. 81, N.B.)

### Persian Revival.

Between the IXth and the XIth centuries of the Christian Era there arose about eleven dynasties, who ruled in Persia and the province "Beyond the River" Oxus (Ma-wara-l-nahr, or Transoxiana) until the great inroad of the Saljuq Turks. This is the period of Persian Revival against Arab supremacy.

The Caliph al-Ma'mûn, whose mother was a Persian slave, had attained to the Caliphate, and dethroned his half-brother al-Amin, by the aid of Persian troops raised in Khurâsân; his power was maintained by his Persian adherents; and his policy was unlimited conciliation of Persian national aspirations. The result was a Revival of Persian Influences at the expense of the old Arab polity, and the consequent weakening of the State. The great officers, governors, and generals, in the provinces, began to acquire a dangerous degree of power, which al-Ma'mûn and his successors in the Caliphate were unable to curb; and various Persian dynasties, professing merely nominal dependence upon the Caliphs, sprang up, just as the Arab tribes of Mesopotamia further west asserted their authority against the decrepit Caliphate. Some dynasties, such as the Buwayhs, were not even orthodox (Sunni), but professed the Shi'ite tenets, which have always been popular in Persia, as they are at this day. Although the period is characteristically Persian, it is not to be assumed that all the dynasts were Persians by race: Abu-Dulaf, for example, was an Arab; Hasanwayh was a Kurd; whilst the ilk Khâns were Turks. The chief dynasties, however, were of Persian origin.

A.H.

c. 210 — c. 285.      a) The Dulafids in Kurdistân.      c. 825 — c. 898.

Abu Dulaf al-Ijlî was an officer of the Caliph al-Amin, and received the government of Hamadhân, in which he was succeeded by his son 'Abdul-'Azîz and his grandsons. 'Umar b. 'Abd-ul-'Azîz increased his dominions by the acquisition of Ispahân and Nahâwand in 281/894. They were succeeded by other governors of the Caliphs.

c. 210	Abu Dulaf al-Qâsim b. Idrîs al-Ijlî	c. 825
228	'Abdul-'Azîz	842
260	Dulaf	873
265	Ahmad	878
280 — c. 285	'Umar	893 — c. 898.

(Superseded by 'Abbâsid Governors.)

A.H.

266 — c. 318.      b) The Sâjids in Adharbijân.      c. 879 — c. 930.

Abu-s-Sâj Dîvdâd was governor of al-Kâfâ and al-Ahwâz at the time of his death in 266/879. At that date his son Muhammad was governor of the Hijâz; but was transferred to al-Anbâr in 269/882; and then to Adharbijân in 276/889, to which was added Armenia in 285/898. On his death his brother Yûsuf, who had been Wâlit of Makka in 271/884, succeeded to the government of Armenia and Adharbijân, setting aside Muhammad's son Dîvdâd. Yûsuf invaded al-Rayy in 306/918, and was imprisoned by the Caliph al-Muqtadir in the following year, but was restored to his appointments in 310/922. He annexed al-Rayy in 311/923, and waged war upon the Carmathians (Qârâmitâh). In 319/931, one year before al-Muqtadir was beheaded, the government of Adharbijân was vested in Mufîih, a freedman of Yûsuf's.

A.H.	A.D.
in 266 Abu-s-Sâj Dîvdâd died . . . . .	879
276 Muhammad al-Afshîn b. Dîvdâd . . . . .	889
288 Yûsuf b. Dîvdâd . . . . .	900
315—c. 318 Abu-l-Musâfir al-Fath b. Muhammad . . . . .	927—c. 930.

(Superseded by 'Abbâsid Governors.)

A.H.  
250—316.      c) The 'Alids in Tabaristân.

A.D.  
864—928.

A line of Imâms of the 'Alid or Zaydite sect of the Shî'ites was founded at Sa'ada in the Yâman by al-Hâdi Yahya, grandson of al-Qâsim al-Rassi, a schismatic of the time of al-Ma'mûn the 'Abbâsid Caliph; this line has lasted down to the present day. Other branches and members of the same family, descendants either of al-Hasan or al-Husayn, the Prophet's grandsons, long maintained their rights to the Imâmate or Caliphate in the provinces bordering the southern shore of the Caspian, in Daylam, Tabaristân, and Gilân. A list of the merely spiritual pontiffs (imâms), or sporadic rebels, is beyond the present purpose; but in 250/864 the 'Alids gained possession of Tabaristân, became a power, struck coins, and held sway over the province for sixty-four years, until expelled by the Sâmânids. After this event, several rival Houses of 'Alawiyin continued to maintain themselves in Gilân and Daylam, and at least one of them, Abu-l-Fadl Ja'far al-Thâ'ir fi-l-lâh, exercised the royal privilege of coinage.

250	al-Hasan b. Zayd . . . . .	864
270	Muhammad b. Zayd . . . . .	883
287	Sâmânîd Government . . . . .	900
301	al-Nâsîr Hasan b. 'Ali al-Utrîsh . . . . .	913
304—316	al-Hasan b. al-Qâsim . . . . .	916—928.

(They were supplanted by the Sâmânids and Ziyârids.)

A.H.  
205—259.      d) The Tâhirids in Khurâsân.

A.D.  
820—872.

Tâhir dhu-l-yamînayn, "Ambidexter", the celebrated general of al-Ma'mûn, descended from a Persian slave, was appointed by that Caliph to the government of Khurâsân in 205/820, where he and his dynasty became practically independent, though holding their authority by patent of the Caliphs and with express acknowledgment of vassalage. They did not attempt to extend their power much beyond the borders of their province; and after half a century they collapsed tamely before the attack of Ya'qûb b. Layth the Saffârid. (See above, the 6th and 7th Caliphs.)

205	Tâhir dhu-l-yamînayn, "Ambidexter" . . . . .	820
207	Talha . . . . .	822
213	'Abdullah . . . . .	828
230	Tâhir II . . . . .	844
248—259	Muhammad . . . . .	862—872.

(Overthrown by the Saffârids.)

A.H.	A.D.
254—290.	e) The Saffârids in Persia.      867—903.

Ya'qûb, the son of Layth the Saffâr, i. e. the 'Coppersmith', was by a freak of fortune promoted from the leadership of a band of outlaws to a post of trust at the Court of the Caliph's governor of the province of Sijistân (or Nîmrûz), whom he eventually succeeded, sometime before 255/868. By that year he had annexed Herât and occupied Fârs, including the capital Shirâz, to which he soon added Balkh and Tukhâristân, and in 259/872 took Khurâsân from the Tâhirids. After an expedition into Tabaristân, where he defeated Hasan b. Zayd the 'Alawi, he openly revolted against the Caliph al-Mu'tamid, and advanced through Shirâz and al-Ahwâz upon Baghîdâd; but was routed by the Caliph's brother al-Muwaffaq, and died in 265/878. His brother and successor 'Amr was confirmed in the governments of Khurâsân, Fârs, Kurdistân, and Sijistân. The Caliph, however, distrusting 'Amr's increasing power, induced Isma'il the Sâmânîd to attack him in 287/900, when the Saffârid was defeated and made prisoner. His grandson Tâhir succeeded him in Sijistân; but, endeavoring to re-establish the power of his House in Fârs, was imprisoned in 290/903. Two other members of the family vainly sought to recover its lost territory. In 296/908 Sijistân was granted to the Sâmânids, but the Saffârids continued for nearly a century to aim at the possession of this province, and several of them succeeded in holding it for a time. (See above, the 10th Caliph.)

254	Ya'qûb b. al-Layth al-Saffâr . . . . .	868
265	'Amr b. al-Layth . . . . .	878
287—290	Tâhir b. Muhammad b. 'Amr . . . . .	900—903.

(Overthrown by the Sâmânids.)

A.H.	A.D.
261—389.	f) The Sâmânids in Transoxiana and Persia.      874—999.

Sâmân, a Persian noble of Balkh, being aided by Asad b. 'Abd-Allah, the governor of Khurâsân, renounced Zoroastrianism, embraced Islâm, and named his son Asad after his protector. Asad's four sons all distinguished themselves in the service of the Caliph al-Ma'mûn, and were rewarded about 204/819 with provincial governments: Nûh had Samarqand; Ahmad, Farghâna; Yahya, al-Shâsh; and Ilyâs, Herât. Ahmad took the lead among his brothers, and not only succeeded Nûh at Samarqand, but incorporated Kâshghar in his dominions. His second son Isma'il took Khurâsân from the Saffârids in 290/903, defeated Muh. b. Zayd the 'Alid of Tabaristân, and brought under his sway the whole territory from the Great Desert to the Persian Gulf, and from the borders of India to near Baghîdâd. His power was most firmly established in Transoxiana, mâ-warâ-l-nahr, where Bukhârâ and Samarqand became the centre of civilisation, learning, art, and scholarship for a large part of the Muslim world. His successors were weakened by rebellions in Khurâsân and Sijistân and by the growing power of the Buwayhids. In half a century they were restricted to little more than Transoxiana and Khurâsân, whilst the real power fell more and more into the hands of the Turkish slaves with whom they filled their Court. One of these, Alptigin, founded the dynasty of the Ghaznawids, which in 384/994 succeeded to the Sâmânîd territory south of the Oxus. North of the river their power was curtailed by the ilâk khâns of Turkistân, who had acquired the leadership of the Turkish tribes from Farghâna to the borders of China, and,

after invading Transoxiana and taking Bukhāra in 380/990, finally put an end to the Sāmānid dynasty in 389/999; though Ibrāhīm al-Muntašir continued to fight for the throne till 395/1004.

A.H.	A.D.
261	Nāṣr I b. Ahmad
279	Ismā'il b. Ahmad
295	Ahmad b. Ismā'il
301	Nāṣr II b. Ahmad
331	Nūh I b. Nāṣr
343	'Abd-ul-Malik I b. Nūh
350	Mansūr I b. Nūh
366	Nūh II b. Mansūr
387	Mansūr II b. Nūh II
389	'Abdul-Malik II b. Nūh II

(They were overthrown by the īlak khāns of Turkistān, and by the Ghaznawids of Afghanistan and Panjab.)

A.D.

c. 320 — c. 560. g) The īlak Khāns of Turkistān. c. 932 — c. 1165.

The history of these khāns is very meagrely recorded. They appear to have united the Turkish tribes east of Farghāna under their authority towards the end of the Xth century, when they had already become Muslims. Their capital was at first Kāshghar; but after the conquest of Transoxiana, mā-warā-l-nahr, from the Sāmānids in 389/999, īlak Nāṣr ruled his tribesmen, who roamed from the Caspian as far as the borders of China, from Bukhāra. An attempt to seize the provinces south of the Oxus was signally defeated by Mahmūd of Ghazna in 398/1007; and henceforth the īlak khāns were restricted to Transoxiana, Kāshghar, and Eastern Tartary. Under their rule, many tribes established themselves in mā-warā-l-nahr and were afterwards pressed forward into Persia: such as the celebrated Turkomān tribe of the Saljūqs. The succession and chronology of the khāns of Turkestān are very uncertain. The list of names is, therefore, here omitted.

A.H.

816 — 434.

h) The Ziyārids in Jurjān.

A.D.

928 — 1042.

The southern shore of the Caspian had never been well affected to the Caliphate, and the 'Alawīyyūn had repeatedly established their heterodox power in these regions (see above, 'the 'Alids in Tabaristān'); nor were the Sāmānids more successful than the Caliphs in maintaining their authority there. Taking advantage of this, Mardāwīj b. Ziyār, descended from a long line of princes, made himself independent in Tabaristān and Jurjān, and even occupied Ispahān and Hamadān, and pushed his forces as far as Hulwān, on the Mesopotamian frontier, between the years 316 — 319/928 — 931. He was the patron of the Buwayhids, and gave 'Ali b. Buwayh his first appointment as governor of Karaj. Mardāwīj held his dominions as titular vassal of the 'Abbāsid Caliph al-Muqtadir: his brother and successor Washmagīr paid nominal homage to the Sāmānids as well. After the rise of the Buwayhids in 320/932, the authority of the Ziyārids scarcely extended beyond the borders of Jurjān and Tabaristān; and Qābūs was even exiled for 18 years, 371 — 389, by the Buwayhid Mu-ayyid-ul-dawlah. On his return, however, he recovered Gilān as well as his former provinces, in which his sons succeeded him, until dispossessed by the Ghaznawids of Afghanistan and Panjab.

A.H.	A.D.
316	Mardāwīj b. Ziyār
323	Zāfir-ul-dawlah Abu Mansūr Washmagīr
356	Bīshnū
366	Shams-ul-Ma'āli Qābūs
403	Falak-ul-Ma'āli Manuchahr
420 — 434	Anūshirwān (Dara?)

928  
935  
967  
976  
1012  
1029 — 1042.

i) The three Hasanwayhid Kūrds in Kurdistān, from 348 — 406/959 to 1015, are here omitted, as being unimportant.

k) The Buwayhids in Southern Persia and al-Iraq are the most prominent of all the eleven dynasties in the period of Persian Revival. They are fully noticed below, at the close of al-Muqtadir's Caliphate.

l) The two Kākwayhids, a branch of the Buwayhs, in Kurdistān, 398 — 443/1007 — 1051, are also passed over for their insignificance.

13. 252/866. Al-Mu'atazz al-Zubayr. He caused the deposed al-Musta'in to be killed, and his own brother al-Mu'ayyid to be secretly murdered. At this time Ya'qūb, son of Leith the Saffaride, was master of Sejistān. (See p. 91.) — Al-Mu'atazz appointed Ahmad son of Tūlūn as governor of Egypt; the descendants of this Ahmad are the Tūlūnides who ruled in Egypt several short generations. (See below p. 97.)

In 255/July 13. 869, the Caliph was deposed by the troops. The Turkish mercenaries clamored for their back-pay; he had not enough money to satisfy their demands. So some of them cast him into a subterranean chamber, where he died on the third day, at the age of 23 years.

14. 255/869. Al-Muhtadi. The chief of the murderers and revolters was Šālih. They chose abu-'Abdullah Muhammad son of al-Wāthiq as Caliph, and he assumed the title of al-Muhtadi-bi-llāh. Within a year of his accession to the dignity of Caliph, the Turkish troops killed him, in Rajab 256/June 21. 870:

15. 256/870. Al-Mu'atamid 'ala-Allah, the paternal cousin of his immediate predecessor. His full name is Ahmad son of al-Mutawakkil son of al-Mu'atašim. He was proclaimed Caliph at Samira. Being a weak man, he allowed his energetic brother al-Muwaffaq Talhah to take the direction of the affairs of State. The residence of the Caliph was brought back again

to Bagdad. He led the Friday prayer, or rather the Khutbah was made in his name; the coins too were struck with his name, while Talhah had the authority over the troops. The Turkish troops had quarrelled amongst each other, and thus Talhah got back the power into the hands of the ancient House of Hâshim.

But the provinces were in rebellion. The 'Alawîyyîn and the Khawârij revolted. The Tûlûnides of Egypt and Syria threatened the Chaliphate on the west; the Saffarides menaced it from the far East; in the south and north-east there was disturbance. Ahmad son of Tâlûn took possession of Damascus, Hims, Hamâh, Aleppo, and Tarsus, invaded northern Mesopotamia, and took Raqqah and Harrân. (See below p. 97.)

About this time the Saffaride Ya'qûb son of Layth took Balkh and Cabûl, Bost and Herat, and then not only took Nisabûr, but further seized the Tahiride prince Muhammad son of Tâhir, thus putting an end to the supremacy of this House in Khorassân (873 A.D.). Ya'qûb then took Tabaristân and Farsistan; and in 875 he advanced to Ahwâz and to Wâsit. — The Caliph's troops were commanded by his brother Talhah al-Muwaffaq. They met Ya'qûb's forces a few miles south of Bagdad; and in April 876 a bloody battle was fought. Neither party was victorious; but Ya'qûb had to go back to Khorassân to put down a revolt of some Tâhirides. Al-Muwaffaq, the Caliph's brother, then drove the Saffarides out of Fars, Kerman and Khorassân. The Samânides helped him to overcome the Saffarides. The Samânides were a line of rulers, descended from Asad son of Samân, who had occupied high positions and offices in Transoxania, since the days of al-Ma-mûn. Isma'il, one of the Samânides, grew so powerful that he became governor of Transoxiana, Chorassân, Tabaristân and Jorjân. (See above, Persian Revival, f. p. 91.)

The Caliph al-Mu'atamid had still other rebels to put down. 'Ali son of Muhammad, from the region of Rayy, pretended to be a descendant of 'Ali son of Abu-Tâlib, and was called Lord of the Zanj. He robbed and plundered around

Bâsrah and took that city in 871. When driven out thence, he went and drove away the Caliph's governor of Khuzistan. After a few years this Lord of the Zanj again came to Bâsrah and Qâdisiah, and even took Wâsit in 877. Al-Muwaffaq drove him out of that city in 880, and the Lord of the Zanj retired to the mouths of the Euphrates. Al-Muwaffaq pursued him thither. He defended himself behind the strong walls of al-Mukhtârah; it was not till the year 883 that al-Muwaffaq took the place by storm and beheaded the Lord of the Zanj, who had been the terror of the Caliphate and of Islâm for 14 years. The general al-Muwaffaq died in June 891. His son Abu-l-'Abbâs, one of the generals of al-Mu'atamid, treated this Caliph as a prisoner. This Abu-l-'Abbâs afterwards became Caliph under the name al-Mu'atadid. Al-Mu'atamid died in Shawwâl 279/Oct. 15. 892.

16. 279/892. Abu-l-'Abbâs son of al-Muwaffaq succeeded his paternal uncle al-Mu'atamid, and assumed the title of al-Mu'atadid bi-llâh. About this time the Isma'ilides began to appear. They were a branch of the 'Alawîyyîn sect. From the Isma'ilides sprang the Qarâmitah and the dynasty of the Fâtimides who afterwards grew so strong in Tunis and Egypt. The Isma'ilides are that sect of Shi'ites who regard Isma'il, the seventh in descent from 'Ali, as the true Imâm, and the descendants of Isma'il after him as the rightful successors. They believed that seven of these imâms would teach publicly; but that after that, the others would live a retired life, until their teachings should prevail throughout Islâm by means of secret missionaries.\* One of the missionaries, who founded a secret School and taught the expected coming of the Mahdi, was 'Abdullah son of Maymûn, in the days of al-Ma-mûn. His son continued the secret teaching and converted many, but his chief convert was Hamdân son of Qarmat. Another of the missionaries of the Isma'ilides from Yaman was Abu-'Abdullah Hasan son of Ahmad, who afterwards overthrew

\* Dâ'i, preacher, missionary.

the dynasty of Aghlabide rulers in Tunis and placed upon the throne there the Fâtimite Abu-'Ubâyîd-Allâh. The missionary Abu-'Abdullah settled among the Berbers of North Africa during the reign of the 'Abbâside Caliph al-Mu'atadid. This Caliph died in Rabi'a Second 290/April 5, 902, in the 46th year of his age and the tenth of his Caliphate, and was succeeded by his son 'Ali Abu Muhammad, surnamed al-Muktafi.

17. 290/902. Al-Muktafi. The Qarâmitah sacked Hims, Hamah, and Baalbek in Syria, threatened Damascus and Aleppo, cut off the communications on the route followed by the pilgrimage caravans, and plundered everywhere. The Caliph sent armies against them under the general Muhammad son of Sulaymân, who overcame them in 904 and then soon after drove the Tûlûnides out of Egypt. (See below.)— Other Qarâmitah in the neighborhood of Kufa and Qâdisia plundered the pilgrim caravan on its way back from Mekka. The Caliph's troops put them down in 907, killing their chieftain Zakaruyah. In Transoxiana the wild Turkomans began to make inroads; and the Samânide prince Isma'il had to send to Bagdad for troops to keep them off. (See above, Persian Revival, f.)

The Byzantines made war upon the Caliphate and penetrated as far as Aleppo. The Muslims sent a fleet to Salonique; their troops landed, stormed that wealthy and flourishing city, and carried away thousands of captives. In the year 907 Arab troops invaded Cappadocia, penetrated as far as Qoniah, and took the Byzantine army-leader Andronicus captive. Hereupon the Byzantines sued for peace.

Al-Muktafi died Aug. 13. 908, after a reign of six years, and was succeeded by his brother (18.) Abu-l-Fadl Ja'afar al-Muqtadir, under whom the Caliphate declined rapidly. Al-Muqtadir was only thirteen years old on his accession; palace intrigues, riots of the people, revolts of the soldiers, and the influence of the women in the harîm took the place of law and order. But before going on with the history of this 'Abbâside, a whole section must be here devoted to the Tûlûnides. (See above, the 15th Caliph.)

A.H.		A.D.
254—292.	The Tûlûnides in Egypt and Syria.	868—905.
254	Ahmad b. Tûlûn . . . . .	868
270	Khumârawayh b. Ahmad . . . . .	883
282	Jaysh Abu-l-Asâkir b. Khumârawayh . . . . .	895
283	Hârûn b. Khumârawayh . . . . .	896
292	Shaybân b. Ahmad . . . . .	904—905.

(They were Governors, over Egypt and most of Syria, under the 'Abbâside Khalifahs.)

Tûlûn, the father of Ahmad, was a Mamlûk whom Noah son of Asad son of Sâmân had presented as a gift to the Caliph al-Ma'mûn in the year 200 H. His son Ahmad was born of a slave-girl. His other son was Müsa. Tûlûn died in 240. His son Ahmad grew in favor with the Caliphs. The 13th Caliph al-Mu'atazz put Ahmad in charge of the deposed Caliph al-Musta'in, ordered him to kill the latter, and promised to bestow upon him the governorship of Wâsit as a recompense for the murder. But Ahmad was too conscientious to commit such a crime. Afterwards the providence of God rewarded Ahmad; and instead of the small prefecture of Wâsit he got the supremacy over Egypt, Syria and many frontier cities. (See the 13th Caliph.)

a) Abû'l-Abbâs Ahmad son of Tûlûn came in Ramadân 254 to Egypt as governor, sent by the Caliph al-Mu'atazz, to represent the Turk Makiyâl, his mother's husband. He resided in Egypt as governor of the land. Afterwards he took Damascus and all Syria, Antioch and the frontier towns. This happened while the Caliph's brother, al-Muwaffaq Talha, was engaged in putting down the Lord of the Zinj. Ahmad maintained his supremacy over all these countries till his death. But during his absence in Syria his son al-Abbâs rebelled, went to Barka in north Africa and sent word to Ibrâhim, the Aghlabite ruler, saying that the Caliph al-Mu'atamid had appointed him over all North Africa. Ibrahim the Aghlabite was not deceived, but sent a small army, under one of his trusted servants called Ballâgh, and further instructed the governor of Tripoli to help Ballâgh against al-Abbâs the son of Ahmad ibn Tûlûn. The two marched against the rebellious son and defeated him, so that he had to return to Barka in 267. His father Ahmad then gathered an army, in Egypt, 100,000 strong, and started from Alexandria. Al-Abbâs was again defeated, and taken prisoner. His father Ahmad then took him to Fustât, in 268, and had his hands cut off.

About this time the 'Abbâside Caliph al-Mu'atamid had appointed as his successor-elect, not only his own son, but his energetic brother, the army-leader al-Muwaffaq son of al-Mutawakkil, jointly with his son Ja'afar al-Mufawwid, and had divided the kingdom between the two. Just then the 'Alawi of Bu'srah had revolted, and al-Muwaffaq had to go to put him down. This occupied al-Muwaffaq nearly 16 years. The relations between Ahmad son of Tûlûn and al-Muwaffaq were not friendly; they hated each other.

This state of affairs continued till Ahmad's death. Soon al-Muwaffaq too died, after which the Caliph al-Mu'atamid appointed as his successor in the Caliphate his nephew al-Mu'atadid Abu-l-Abbâs. Ahmad son of Tûlûn died in the year 270, at the age of 50, after ruling 16 years. He had 17 sons. — The mosque of Ahmad ibn Tûlûn still stands, but is unfit for use.

b) Abn-l-Husein Khamârawayh. On the death of Ahmad, the troops assembled, killed his eldest son al-Abbâs, and set up Khamârawayh, his second son, who was then 20 years old. This was during the Caliphate of al-Mu'atamid the 'Abbaside. In the year 276 Fl., Afshîn Muhammad, son of Abu-l-Sâj,\* started from Armenia and the Taurus mountains at the head of a numerous army, intending to invade Egypt. Khamârawayh met him at Thaniyyah near Damascus, defeated him, and took most of the army captive, the defeated troops having thrown down their arms and sued for mercy. Khamârawayh then advanced to the Euphrates; his troops occupied Raqqah. He thereupon returned to Egypt. His authority extended from the Euphrates to the regions of Nubia above Abu'an.

On the death of the 'Abbaside Caliph al-Mu'atamid and the accession of al-Mu'atadid, Khamârawayh sent him presents. The bearer of these royal gifts was al-Hasan grandson of al-Jassâs al-Jawhari. The Caliph al-Mu'atadid accepted the presents and confirmed Khamârawayh as governor over the regions under his authority. Khamârawayh further proposed to give his daughter Qatr-ul-Nâda (Dewdrop) in marriage to al-Muktafi, the heir-apparent to the Caliphate. But the Caliph al-Mu'atadid said he would marry her himself, which he did in the year 281. Her dowry from Khamârawayh, her father, was one million dirhams (drachms of silver coin). This large sum drained Khamârawayh's treasury; indeed it is said that the Caliph's object in marrying her was to impoverish the Tûlûnidæ. He moreover made it a condition that Khamârawayh was to send him every year 200,000 dînârs (denarius), besides defraying all the expenses of the government of Egypt and the pay of all the troops there. Khamârawayh fulfilled the conditions all his life long, till he was killed at Damascus by his own body-guard in his bed, after having ruled over Egypt and Syria for nearly three years. His body was removed to Egypt and buried on the side-hill of the Muqattam mountain. Khamârawayh was succeeded by his son Abu-l-Asâkir Jaysh.

c) Jaysh returned from Damascus to Egypt and resided at Fustat eight months only, when the troops rose against him and killed him. They then set up his brother Abu-Mûsa Hârûn ibn Khamârawayh.

d) Hârûn was at that time only ten years old. The real power and authority was held by the Turk Abu-Jâ'far ibn Abâli. Hârûn continued to rule over Egypt until the 'Abbaside Caliph al-Muktafi sent an army against him under Muhammad son of Sulaymân al-Kâtib. When this army entered

\* See above, Persian Revival, b, p. 89.

upon Egyptian territory, Hârûn went out and encamped at 'Abbasiah. The fleet of the Caliph al-Muktafi arrived at Tanis under the command of Damian, a Greek, and entered the Nile. Hârûn sent troops against them; but Damian defeated the Egyptians. Soon after this defeat, Shaybân son of Ahmad assassinated Hârûn in Šâfar 292.

e) The troops then set up Abu-l-Manâqib Shaybân son of Ahmad, whose rule lasted only 12 days. For Muhammad son of Sulaymân al-Kâtib then entered the Egyptian Capital, at the head of the army of the 'Abbaside Caliph al-Muktafi, towards the close of the month of Šâfar in the year 292. He arrested all the Tûlûnidæ, about 20 in number, and sent them to Bagdad. Muhammad became the governor on the part of the 'Abbaside Caliph al-Muktafi. Toghj son of Guff the Farghâniye was sent as governor of Qinnisrin, near Aleppo, and the Tûlûnidæ Dynasty became extinct, after having ruled from 254—292, or about 39 lunar years.

**Summary.** Tûlûn was a Turkish slave, who had been sent by the Sâmânîd ruler of Bukhâra as a present to the Caliph al-Ma-mûn. This slave attained favor and high rank in the Court at Bagdad and Surra-man-ra-a. His son Ahmad succeeded to his father's dignity in 240/854, and was appointed in 254/868 deputy-governor of Egypt, where he soon made himself practically independent. In 264/877 he was allowed to incorporate Syria in his government, and the two countries remained in the possession of his dynasty until its extinction in 292/905. The Tûlûnidæ were renowned for the wealth and luxury of their capital, al-Qata-i'a, between al-Fustât and the later Cairo, and for their public works.

To return, after this digression, to the 'Abbaside Caliphate.

18. August 908/296 Fl. — Al-Muqtadir, only 13 years old (see p. 96). The real power was in the hands of his wazîr 'Abbâs ibn Husayn. The troops murdered the wazîr; and in December 908 they proclaimed 'Abd-allah son of the late Caliph al-Mu'atazz as Caliph.

[19.] 'Abd-allah was a learned man, an orator and a poet. Soon after, 'Abdallah was killed; and al-Muqtadir re-established his authority as Caliph. But the power was virtually held by his wazîrs. One of these was the famous calligraphist, poet and grammarian Ibn-Muqlah.

In March 929 another revolt was followed by the deposition of al-Muqtadir and the proclamation of his brother al-Qâhir as Caliph. But other troops reinstated al-Muqtadir for the second time. In October 932 he was again attacked and beheaded.

19. Then, between 318 and 320 = 932 and 934, al-Qâhir was reinstated, only to be again deposed and have his eyes put out.

The 'Abbâside power was rapidly declining. It is necessary to go back a few years and show how the Fâtimite dynasty grew up in Western Africa. In 902 Abu-'Abd-Allah, the missionary who preached the doctrine of the Mahdi among the Berbers, got hold of the cities of Tassrût and Meilah. Two years later he defeated the army of the Aghlabites. In 912 he took the city of Arbes. He then attacked the fortress of Sajalmasa and released 'Ubayd-Allah ibn Muhammad, who was supposed to be the grandson of Isma'il the descendant of 'Ali. 'Ubayd-Allah was proclaimed as the Mahdi. This was the beginning of the Fatimite dynasty.

During the 25 years of the reign of al-Muqtadir, the 'Abbâside Caliphate lost all North Africa, except Egypt; the commanders of the troops assumed the title of Emir-ul-umara.

During the time of al-Qâhir, the Ikhshîdî dynasty was established in Egypt; and the power of the Buyides began to grow in Persia. (See p. 81, N.B.)

A.H.	<b>The Buwayhids or Daylams, in Southern Persia and al-'Irâq.</b>	A.D.
320—447.		932—1055.

(See above, "Persian Revival", p. 93.)

Buwayh, reputed to be a descendant of the ancient [Sassânide] Kings of Persia, was the chief of a warlike clan of the highlanders of Daylam; and, like most of his countrymen, had taken part in the frequent wars which disturbed the provinces bordering on the Caspian. Like them, also, he had transferred his services from the Sâmânids to the rising chieftain Mardâwij the Ziyârid about 818/930; and his eldest son 'Ali, afterwards 'Imâd-ul-dawlah, had been granted by Mardâwij the government of Karaj. 'Ali, with the help of troops from Daylam and Gilân, soon extended his authority southwards, occupied Ispahân for a time, and annexed Arrâjân in 320/932 and Nubandijân in 321, whilst his brother Hasan, afterwards Rukn-ul-dawlah, drove the Arab garrison out of Kâzirûn. The two brothers then pushed on eastwards; and, joined by the third, Ahmad, afterwards Mu'izz-ul-dawlah, seized Shirâz, in 322. The Caliph al-Qâhir was forced to recognise them as his lieutenants;

and when Mu'izz-ul-dawlah, working his way westwards from Kirmân, and reducing the province of al-Ahwâz or Khuzistân, entered Bagdad itself in 334/945, the Caliph al-Mustakfi, No. 22, not only bestowed the honorific titles of 'Imâd, Rukn, and Mu'izz-ul-dawlah on the three brethren, but granted Mu'izz the rank and style of Amîr-ul-Umarâ, or Premier Noble, a dignity which was held by many subsequent members of the family. It is a mistake to say that they were ever given the title of Sultân; for they never styled themselves so on their coinage, but used the titles Amîr and Malik. Their authority, nevertheless, was as absolute as any Sultan's in Baghdad; and the Caliphs were their abject puppets, though treated with outward homage, in spite of the Buwayhids' Shi'ite proclivities. How the brothers and their descendants divided Persia and al-'Irâq among themselves is shown in the following tables, as well as the intricate history of the dynasty permits. Division among the princes encouraged aggression, and the wide dominions of the Buwayhids fell piecemeal to the Ghaznawîds of Afghânistân and Panjâb, to the Kâkwayhids of Kûrdistân, and to the Saljûqs who swarmed over Persia, Mesopotamia, Syria, and Asia Minor.

A.H.	a) Buwayhids of Fârs.	A.D.
320	'Imâd-ul-Dawlah Abu-l-Hasan 'Ali . . . . .	932
388*	'Adud-ul-Dawlah Abu-Shujâ'a Khusru . . . . .	949
372*	Sharaf-ul-Dawlah Abu-l-Fawâris Shir Zayd . . . . .	982
379	Šamšâm-ul-Dawlah Abu-Kâlinjâr al-Marzubân . . . . .	989
388*	Bahâ-ul-Dawlah (of al-'Irâq) . . . . .	998
403*	Sultân-ul-Dawlah Abu-Shujâ'a . . . . .	1012
415*	'Imâd-ul-din Abu-Kâlinjâr al-Marzubân . . . . .	1024
440—447*	Abu-Nâsr Khusru Firûz al-Rahîm . . . . .	1048—1055.

\* Also ruling al-'Irâq, &c., see next list.

b) Buwayhids of al-'Irâq, al-Ahwâz, and Kirmân.

320	Mu'izz-ul-Dawlah Abu-l-Husayn Ahmad . . . . .	932
356	'Izz-ul-Dawlah Bakhtiyâr (See p. 108) . . . . .	967
367	'Adud-ul-Dawlah (of Fârs) . . . . .	977
372	Sharaf-ul-Dawlah (of Fârs) . . . . .	982
379	Bahâ-ul-Dawlah Abu-Nâsr Firûz . . . . .	989
403	Sultân-ul-Dawlah (of Fârs) . . . . .	1012.

Divided Provinces: 1. al-'Irâq,

411	Musharrif-ul-Dawlah . . . . .	1020
416	Jalâl-ul-Dawlah . . . . .	1025
435	'Imâd-ul-din (of Fârs) . . . . .	1043
440—447	Abu-Nâsr Khusru Firûz (of Fârs) . . . . .	1048—1055.

A.H.	2. Kirmân.	A.D.
403	Qiwâm-ul-Dawlah Abu-l-Fawâris . . . . .	1012
419	'Imâd-ul-dîn (of Fârs) . . . . .	1028
440—448	Abu-Mansûr Fullâd Sattân . . . . .	1048—1056.
c) Buwayhids of al-Rayy, Hamadhân, and Ispahân.		
320	Rukn-ul-Dawlah Abu-'Ali Hasan . . . . .	932
366—373	Mu-ayyid-ul-Dawlah Abu-Mansûr (Ispahân only) . . . . .	976—983
366	Fakhr-ul-Dawlah Abu-l-Hasan 'Ali (adding Ispahân 373) . . . . .	976
387—420	Majd-ul-Dawlah Abu-Tâlib Rustam (deposed by Mahmûd of Ghazna) . . . . .	997—1029
387	Shams-ul-Dawlah Abu-Tâhir (Hamadhân only) . . . . .	997
c. 412—414	Samâ-ul-Dawlah Abu-l-Hasan (deposed by Ibn-Kâkwayh) . . . . .	c. 1021—1023.

(The Buyides were succeeded by the Kâkwayhids of Kurdistân, the Ghaznawids of Afghanistan and Panjâb, and the Saljuq Turks who overran all Western Asia.)

20. 323/934. Abu-l-'Abbâs, son of al-Muqtadir was proclaimed Caliph and assumed the title of al-Râdi. In his day the Hamdânites were almost independent rulers over Mûşûl and Diarbâkr; the Buyides took Chuzistân and Farsistân; the Fâtimides had Africa; the Ikhshîds ruled in Egypt and Syria; the Daylamites had Tabaristan and Jorjân; the Samânides still ruled over Khorassân and Transoxania; Bahrayn and Yamâmah were in the hands of the Qarâmitâh.

The Caliph was helpless; so he called Muhammad ibn Râ-iq, who held Wâsit and Bašrah, and made him Emir-ul-Umara, i. e. commander in chief of the troops.

The Buyides or Banu Buwayh were, it will be remembered, the descendants of Shujah-Buwayh, who was the chieftain of a horde of warriors composed mostly of Daylamites. Buwayh had three sons; they were afterwards known by the honorary titles bestowed upon them by the Caliph. These titles were: 'Imâd-ul-Dawlah (the Prop of the State); Rukn-ul-Dawlah (Pillar or Cornerstone of the State); and Mu'izz-ul-Dawlah (Strengthener of the State). Between 934 and 940 there were wars between them and the Caliph's troops in Irâq.

Muhammad ibn Toqaj had been appointed by al-Muqtadir as governor of Egypt. He was a descendant of the princes of Farghâna, and bore the title of Ikhshîd, which has the same import as the Turkish title Khâqân. This Muhammad al-Ikhshîd took possession of Syria and paid no tribute to the Caliph. The Caliph al-Râdi died in 328/Dec. 940, and was succeeded by his brother Abu-Ishâq Ibrâhim, who assumed the title of Al-Muttaqi-bi-l-lâh. (See p. 81, N.B.)

A.H.	A.D.
323—358.	The Ikhshîds in Damascus and Egypt. 935—969.
323	Muhammad al-Ikhshîd b. Tughj . . . . .
334	Abu-l-Qâsim Ӯngür b. al-Ikhshîd . . . . .
349	Abu-l-Hasan 'Ali b. al-Ikhshîd . . . . .
355	Abu-l-Misk Kâfûr (a eunuch) . . . . .
357—358	Abu-l-Fawâris 'Ahmad b. 'Ali . . . . .

(They were superseded by the Fâtimids.)

After a brief interval — since the extinction of the Tûlûnid dynasty — during which the governors of the 'Abbâsid Caliphs again held precarious sway in Egypt and Syria, Muhammad al-Ikhshîd established another quasi-independent dynasty in these two countries. Al-Ikhshîd was the generic title of the rulers of Farghâna, beyond the Oxus; and Tuquj, the father of Muhammad, was the son of a Farghâni officer in the service of the Baghdað Caliph. This Tuquj rose to be governor of Damascus, but fell into disgrace and died in prison. Muhammad retrieved his father's misfortune and became in turn governor of Damascus in 318/930, and governor of Egypt in 321/933. He did not take over the office, however, till 323/935. In 327/938 he assumed the title of al-Ikhshîd; and in 330/941 Syria was added to his dominions, together with Makka and Madinah in the following year.

21. 328/940. Al-Muttaqi Ibrâhim. More troubles. The Caliph had to flee to the Hamdânites and then go to Raqqah. Muhammad the Ikhshîd of Egypt came to Raqqah to help the Caliph. The latter then returned to Bagdad. Here the Turkish commander of the troops put out his eyes and dethroned him in 333/Oct. 944. The Turkish Commander then set up, as Caliph, the cousin of the one deposed, namely al-Mustakfi the son of al-Muktafi. (See p. 81, N.B.)

## The Arab Period in Syria and Mesopotamia.

(Xth—XIIth Cent.)

The dynasties founded by Arab tribes in Syria and Mesopotamia, previous to the invasion of the Saljūq Turks, form a group which sprang up in somewhat the same way as the group of Persian dynasties further east that have been noticed under the section on the Persian Revival. The two were geographically divided; for the mountains of Kurdistān and the Zagros range form a natural boundary between Persia and Mesopotamia, which, at least in the earlier centuries of Muslim history, was seldom overstepped. The Buwayhs indeed combined Lower Mesopotamia with their Persian empire; but, as a rule, a dynasty which ruled in Diyar-Bakr or al-Jazīrah did not extend its sway beyond the mountains to the east, though it frequently spread into Syria. The two groups are not only geographically distinct; they form, each one, an ethnological class. With the exception of the Marwānids, who were Kurds, the dynasties of the group now under consideration were all pure Arabs. The Arab tribes which had migrated from their native Arabian deserts northwards into Syria and Mesopotamia had always been a political power with which the Caliphs had to reckon; and on the rapid decay of the central authority at Baghdađ the various clans which roamed the Syrian Desert and Euphrates Valley began to form permanent settlements, occupy towns and forts, and found dynasties. Thus the Taghlib tribe furnished the Hamdān dynasty in al-Mušil, Aleppo, and other cities; the Banū Kilāb set the Mirdāsids on the throne of Aleppo; the Banū 'Uqayl established their rule in Diyar-Bakr and al-Jazīrah (Mesopotamia) and part of al-Irāq (Chaldea); and the Banū Asad set up the powerful Mazyad dynasty at al-Hillah. Yet while they exercised authority over cities, districts, and even whole provinces, these Arab chiefs did not abandon their national life, but for the most part continued to dwell in tents with their tribesmen, and wander as the needs of their flocks or their predatory instincts suggested.

A.H.	<i>a)</i> The Hamdānids in al-Mušil, Aleppo, and Elsewhere.	A.D.	929—1003.
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This family, descended from the ancient Arab tribe of Taghlib, had settled in the neighborhood of al-Mušil; and Hamdān b. Hamdān had taken a prominent part in the political events of that city as early as 260/873. In 281/894 Muhammad b. Hamdān was in possession of Māridin, but was expelled by the Caliph al-Mu'tadid; in 292/904 Abu-l-Hayjā 'Abdullah b. Hamdān was appointed governor of al-Mušil and its dependencies; and from that time the power of the Hamdānids greatly increased. In 807/919 Ibrāhim b. Hamdān was made governor of Diyar-

Rabī'ah, where he was succeeded by his brother Dāwūd in 809/921; Sa'id b. H. became governor of Nahāwand in 912/924; and several other members of the family received appointments. 'Abdullah made his son al-Hasan his lieutenant at al-Mušil, which, with an interval from 317 to 319, the latter held, together with Diyar-Rabī'ah and Diyar-Bakr, until his deposition by his son Abu-Taghlib in 358/968. In 330/941 he was given the title of Nāṣir-ul-Dawlah by the Caliph al-Muttaqi; and at the same time his brother 'Ali was named Sayf-ul-Dawlah. The latter, after governing Wāsit, took Aleppo from the Ikhshidids in 333/944, and won a great reputation in his wars against the Greeks or Byzantines. The Hamdānids were Shi'ites; and Sayf-ul-Dawlah paid homage to the Fātimid Caliphs of Egypt. After the deaths of these two brothers, the power of the dynasty rapidly declined. The Fātimids absorbed the dominions of Sayf-ul-Dawlah's grandsons in Syria, and the Buwayhs ousted Abu-Taghlib from Mesopotamia in 367—9/977—9. The recovery of al-Mušil by his brothers al-Husayn and Abu Tāhir was but a temporary and brief revival.

A.H.	1. Hamdānids of al-Mušil.	A.D.
317	Nāṣir-ul-Dawlah Abu Muhammad al-Hasan . . . . .	929
358—369	'Uddat-ul-Dawlah Abu Taghlib al-Ghadanfar . . . . .	968—979
371—380	{ Abu Tāhir Ibrahim Abu 'Abdullah al-Husayn } . . . . .	981—991

(They were followed by the Buwayhs and the 'Uqayls.)

A.H.	2. Hamdānids of Aleppo.	A.D.
333	Sayf-ul-Dawlah Abu-l-Hasan 'Ali . . . . .	944
356	Sa'id-ul-Dawlah Abu-l-Ma'āli Sharif . . . . .	967
381	Sa'id-ul-Dawlah Abu-l-Fadā'il Sa'id . . . . .	991
392	{ Abu-l-Hasan 'Ali . . . . .	1001
394	{ Abu-l-Ma'āli Sharif . . . . .	1003.

(Followed by the Fātimids.)

A.H.	b) The Mirdāsids in Aleppo.	A.D.
414—472.		1023—1079.

Asad-ul-Dawlah Abu 'Ali Šālih b. Mirdās, of the Arab tribe of the Banū Kilāb, raided the neighborhood of Aleppo with his Bedouins as early as 402/1011; and in 414/1023 the inhabitants revolted against the Fātimid governor, and delivered the city to Šālih, who ruled Aleppo until killed in a battle with the Egyptians in 420/1029. His son Shibli-ul-Dawlah Naṣr succeeded him, but was also killed by the Fātimid army in 429/1037; and it was not until five years later that another son, Mu'izz-ul-Dawlah Tamāl, who had governed al-Rahba, recovered Aleppo from the Egyptians. In 449/1057 Tamāl again abandoned Aléppo to Egypt, whilst his brother 'Atiyah occupied al-Rahba. This fresh Fātimid

rule over Aleppo was terminated in 452/1060 by the conquest of the city by Rashid-ul-Dawlah son of Shibli-ul-Dawlah; but he was expelled in the following year by his uncle Mu'izz-ul-Dawlah, who died in 454/1062, and bequeathed Aleppo to his brother 'Atiyah. Rashid-ul-Dawlah, however, recovered the city in the same year, and 'Atiyah seized al-Raqqa, whence he was expelled by the 'Uqaylid Muslim b. Quraysh in 463/1070. Rashid was succeeded in 468 by his son Jalal-ul-dawlah, who took Manbij from the Greeks, and whose brother Sabiq or Shabib held Aleppo until its conquest by the 'Uqaylid Muslim in 472/1079.

A.H. A.D.  
386—489. c) The 'Uqaylids in al-Muṣil and Elsewhere. 996—1096

The Banu 'Uqayl, a very large Arab clan, formed one of the five divisions of the Bani Ka'b, of the Mudar tribes of Arabia, (see above Introduction 'Ethnography'); and after their adoption of Islâm their sub-clans spread over parts of Syria, al-'Irâq, and even North Africa and Andalusia. In the early days of the 'Abbâsid Caliphate, al-'Irâq was full of 'Uqaylidîs. The Banu Muntâfiq, one of their sub-clans, migrated to the marshy country about al-Bašrah, called the Batîhah, 'The Swamp', under the family of Ma'rûf; the Banu Khâṣâja for centuries occupied themselves in looting caravans in the deserts of al-'Irâq, as late as 1327; while the Banu 'Ubâdah inhabited, with the Banu Muntâfiq, the country between Kûfa, Waśit, and Bašrah, and eventually furnished the Line of 'Uqaylîc princes of al-Muśil. In the fourth century of the Flight, the 'Uqaylidîs of Syria and 'Irâq were tributary to the powerful Arab dynasty of Hamdânids, but on the fall of these princes, the 'Uqaylidîs attained independent sovereignty. Abu-Dhawwâd Mohammad was granted by the last of the Hamdânids the cities of Naśîbin and Balad in 379/989, to which he added al-Muśil in 380, but was expelled by the Buwayhs in 381. His brother Muqallad was more successful; he took al-Muśil in 386/996, and was confirmed in the government, together with Kûfa, al-Qâṣr, and al-Jâmi'an, by Bahâ-ul-Dawlah the Buwayhid, on condition of tribute; to which were presently added al-Anbâr, al-Madâ-in, and Daquqa. In the time of Muslim b. Quraysh, the dominions of the 'Uqaylidîs of Muśil extended from the neighborhood of Baghdâd to Aleppo. On his death, the principality speedily decayed in power; and al-Muśil, its capital, was conquered by a Turkish adventurer, Qawâm-ul-Dawlah Karbuqâ\* in 1096/489, and merged in the Saljûq empire. After the destruction of their power in Mesopotamia, the 'Uqaylidîs returned to their old camping grounds in al-Bahrâyn. They were superseded by the Saljûqs.

\* In the 1st Crusade he led a large army against the Crusaders who had taken Antioch.

A.H. . . . . A.D.  
 380—489.      *d)* The Marwānids in Diyar-Bakr.      990—1096.

On the death of Bâd, governor of Hušn-Kayfâ, in 380/990, his sister's son, Abu 'Ali b. Marwân, a Kurd by race, succeeded to his dominions, which included the chief towns of Diyâr-Bakr, such as Âmid, Arzan, Mayyâfâriqîn, and Kayfâ. His successor paid homage to the Fâtimid Caliph of Egypt, and was rewarded with the government of Aleppo, as the Caliph's officer, for a time, in succession to the expelled Hamdânids. The Marwânids also acknowledged the suzerainty of the Bûwayhs; but vanished upon the invasion of the Saljuqs.

A.H. A.D.  
403—545. e) The Mazyadids in al-Hillah. 1012—1150

The Banu Mazyad, a tribe of the Banu Asad, after leaving Arabia, spread over the deserts to al-Qadisyah on the left bank of the Tigris. The fourth of the dynasty, Šadaqah\*, built his new capital of al-Hillah on the site of the town of al-Jāmi'an in 495/1101; and the beauty of its buildings and extent of its trade were long celebrated. Šadaqah is one of the great heroes of Arab history, extolled by poets and chroniclers. The dynasty declined after his death, and in 558/1162 the Caliph al-Mustanjid attacked the tribes of Bani Asad in al-Irāq and killed 4000 of their fighting men, so that they disappeared from the Euphrates country. The Banu Muntafiq of the Batīnah succeeded to part of their territory; the Zangids replaced them in power.

22. 333/944. 'Abdallah al-Mustakfi. His authority extended only over Bagdad and its suburbs. The Büyides had advanced to Wāsit; the Hamdānites had come as far as Hit. The Büyide, Mu'izz-ul-Dawlah, took Bagdad, and the Caliph had to give him the title of Sultan and allow the coins to be struck in his name. The Caliph, however, still hoped that the Turks and Hamdānites might help him. But the Büyide sultan Mu'izz ul Dawlah put out his eyes and deposed him 334/946. Thus there were three deposed Caliphs, all with their eyes put out, namely al-Qāhir, al-Muttaqi, and al-Mustakfi. The powerful Büyide sultan Mu'izz ul Dawlah set up al-Mut'a son of al-Muqtadir. All power was in the hands of the Büyides.

\* See below, Caliph No. 29.

## Caliphs.

23. Al-Muti'a . . . . . 334/946  
 24. 'Abdul-Karim al-Tâ'i'a 363/974  
 25. Al-Qâdir . . . . . 381/991  
 26. Al-Qâ'im bi-amri-lلâh 421/1031

In his day the Saljûqs appear; the Byzantines penetrate into Upper Mesopotamia; the Fatimites in Egypt since 970.

In 1028 the Ghaznawides from India conquer a great part of Persia.

The Saljûq Turks came originally from the land of the Kirgis in Asia. They then came to Bokhâra and there embraced the Muslim religion. Arslân, one of the Saljûqs, led his Ghuzz hordes towards Ispahân and Azerbijâñ. Toghrul-bey and Jâghir bey, other Saljûqs, settled with their followers near Merv. They took Merv, Nisâbûr, and Herat from the Ghaznawides of India. Toghrul bey then took Jorjân, Tabarîstan and Khowârîsm. His brother Ibrahim-Inâl took Hamadhân and Hulwân. The Saljûqs further conquered Rayy and Ispahân. Thence they went to Azerbijâñ and Armenia. They were Ghuzz and Turkomân hordes. In 1048—1049 they penetrated to Erzeroum and defeated the Byzantines. The Bûyides had become weak. (See below, The Saljûqs in Western Asia).

Toghrul bey then came to 'Irâq. He asked permission of the Caliph to enter Bagdad. His request was granted, and he entered the Capital in Dec. 1055. After a few days a fight arose between his Ghuzz followers and the people of Bagdad. Toghrul bey and his followers seized the town. The Caliph al-Qâ'im, No. 26, bestowed upon him the title of "King of the East and West". The Bûyide power came to an end, and the Seljûq Toghrul bey held the Caliph in his hand. In 1063 Toghrul died in the seventieth year of his age, and was succeeded by his nephew Alp-Arslân, who had been for some time governor of Khorassân.

\* See p. 101, b. Buwayhids of al-'Irâq, al-Ahwâz, &c.

## Buyide Sultans.\*

Mu'izzul-Dawlah . . . . .	333/945
Bukhtur (See p. 101) . . . . .	967
'Adud-al-Dawlah . . . . .	976
In 983 the brothers Semsâm-el-Dawlah and Sharaf-al-Dawlah quarrel and fight over the succession, and the Buyides become weak.	
Bahâ-ul-Dawlah . . . . .	989
Musharrif-ul-Dawlah . . . . .	1020
Jalâl-ul-Dawlah . . . . .	1031

Alp-Arslân in 1068—1069 drove back the Byzantine Emperor Diogenes Romanus, who had attacked Northern Syria with a large army. In 1071 the Byzantine Emperor again appeared in Armenia with an army. Alp-Arslân defeated him and took him prisoner. The Emperor had to purchase his release by the payment of a big ransom, promising a yearly tribute and binding himself to release all Muslim captives. Alp Arslân's son and afterwards his successor, Malik-Shah, married the daughter of the prince of Samarcand. The wedding festivities were held at Nisâbûr. Alp-Arslân then went to Transoxania to put down a rebellion there, but was stabbed in 1073 by the commander of one of the fortresses. Two years later, the Caliph al-Qâ'im died (April 1st 1075/468 Fl.). He was succeeded by his grand-son Abu-l-Qâsim surnamed al-Muqtadi.

27. 468/1075. Al-Muqtadi. He lived 19 years, till 487/1094. Alp-Arslân, the real ruler, was followed by his son Malik-Shah. The wazîr was Nizâm-ul-Mulk. The kingdom grew, and was strengthened under Malik Shah, who developed a great activity in four respects: first, the finances were regulated, and the roads were repaired; second, the rights and freedom of individuals and the security of property were upheld and respected; third, schools, mosques and observatories were established. This was the good done in the internal affairs of the State; fourth, the frontiers were extended, so that on the east they bordered upon China, and on the west they extended over much of Asia Minor and all Mesopotamia and even took in most of Syria and Palestine, where petty princes or at times the Fâtimides had thitherto ruled. This was the activity developed in the external affairs. But the Saljûq power, like that of the Bûyides, was soon undermined by disunion among the various members of this tribe; and finally the same fate overtook them which had befallen all the preceding dynasties of Islâm. (See below, the section on the Saljûqs.)

In 1071 the Saljûq Chieftain Ansiz took Jernusalem and Ramleh. In 1077 he advanced to Egypt and besieged the

Capital, but had to retire.—In 1080 Suleymân, another chieftain, took Iconium (Quniah), and in 1084 he took Antioch. Malik Shah took Aleppo and appointed, as commandant of the fortress there, the emîr Qâsim-ud-Dawlah Aq-sunqur, the grandfather of Nur-ud-dîn, who was the uncle of the famous Salahu-d-dîn ibn Yûsuf. Malik Shah then put down the revolts in Kermân and Farsistan, in Khorassan and Transoxania, took Samarqand, and forced the prince of Kashgar to pay him tribute.

The wise wazîr Nizâm-ul-Mulk advised Malik Shah to appoint the eldest son Barqi-yaroq as his successor; but the Sultanah Turkan-Khâtûn wanted the succession to go to her four-year-old son Mahmûd. She sowed discord between the sultan Malik Shah and his wazîr Nizâm-ul-Mulk. The latter was at last dismissed, and her favorite, Tâj-ul-Mulk, was appointed to that high office. Malik Shah died in 1092; his widow Turkan-Khâtûn caused her son Mahmûd to be proclaimed in Bagdad as the successor, and then took the lad off with her to Ispahân, where Malik Shah had resided during the later years of his life. She further caused the eldest son Barqi-Yaroq to be imprisoned, but his partisans soon delivered him. He soon gathered an army at Rayy and attacked Ispahân. The wazîr Tâj-ul-Mulk was defeated and taken captive near Burujerd and killed; Turkan-Khâtûn had to submit. Barqi-Yaroq then came to Bagdad, and the Caliph al-Muqtadi had to let his name be mentioned in the Friday khutbah (Feb. 3. 1094). The next day the Caliph died suddenly.

28. 487/1094. Abû-l-'Abbâs Ahmad al-Mustažhir, the son of al-Muqtadi.—Tutush, the brother of the late Malik Shah and uncle of Barqi-Yaroq, had gathered an army, conquered Azerbijâñ, and marched to Hamadhân. He defeated his nephew Barqi-Yaroq, who had to flee to his younger brother Mahmûd in Ispahân. The Caliph had the name of Tutush proclaimed in the Friday khutbah. Mahmûd died of the small-pox, and the Ispahânites took the part of Barqi-Yaroq against his uncle Tutush. A battle was fought in Febr. 1095 near Rayy, in which the uncle Tutush was killed. Barqi-yaroq did not, however, reign

in peace. His uncle Arslan-Arghun revolted in Khorassan; Anaz, governor of Farsistan, did the same; and his brother Muhammad advanced as far as Rayy.\* In 1099 and 1100 they fought one against the other. In 1101 Muhammad fled to his brother Sinjar in Khorassân. Finally they made peace on these terms: Barqi-yaroq was to be entitled Sultân and Lord of 'Irâq; Muhammad was to be styled Malik and was to rule over Mesopotamia and Azerbijâñ.—In 1104 Barqi-yaroq died. His partisans proclaimed his son, Malik-Shah Second, as Sultan; but Muhammad sought this title for himself. War broke out again. In Febr. 1105 Muhammad was victorious.

About this time the Assassins appeared. They were a branch of the Isma'îlides, from whom were descended the Fâtimides who conquered North Africa and then Egypt and Palestine. The Bûyides were themselves Shi'ites; and with their overthrow the power of the Fâtimides began to decline before the growing power of the Saljûqs, who were Sunnites. So the less the Isma'îlides could achieve by open warfare, the more they sought to spread their teaching and belief by secret missionaries. These missionaries were called Fidâ-i, because they would risk their lives for the Cause of their faith. Hasan ibn Šabbâh, one of the missionaries, was the founder of the Order of the Assassins. He first introduced the use of narcotic plants, such as the well-known hashish (*canopus Indicus*), among his disciples at their religious meetings. This name, al-Hashshâshîn, at first meant no more than "secret Isma'îlides"; but it afterwards became synonymous with "traitor" and "murderer". They were very numerous in Persia, and also in Syria.

In April 1118 the Saljûq Sultan Muhammad died, and was succeeded by his son Mahmûd, then only 14 years old. On the 6th of August 1118/512 the Caliph al-Mustažhir also passed away and was succeeded by his son Abu-Manṣûr, called al-Mustarshid. The power of the Saljûqs waned and the influence of the Caliphs rose again for a time.

\* Thus Barqi-yaroq could not help the western Saljuqs against the first Crusaders.

A.H.      The Saljūqs In Western Asia.      A.D.

429 - 700.

(XIth - XIIth cent.)

1037 - 1300.

The advent of the Saljūqian Turks forms a notable epoch in Muhammadan history. At the time of their appearance the Empire of the Caliphate had vanished. What had once been a realm, united under a sole Muslim ruler, was now a collection of scattered dynasties, not one of which, save perhaps the Fātimids of Egypt (and they were schismatics), was capable of imperial sway. Spain and Africa, including the important province of Egypt, had long been lost to the Caliphs of Baghdād; northern Syria and Mesopotamia were in the hands of turbulent Arab chiefs, some of whom had founded dynasties; Persia was split up into the numerous governments of the Buwayhid princes (whose Shī'ite opinions left little respect for the puppet Caliphs of their time), or was held by sundry insignificant dynasts, each ready to attack the other and thus contribute to the general weakness. The prevalence of schism increased the disunion of the various provinces of the vanished Empire.

A drastic remedy was needed, and it was found in the invasion of the Turks. These rude nomads, unspoilt by town life and civilised indifference to religion, embraced Islām with all the fervor of their uncouth souls. They came to the rescue of the dying State, and revived it. They swarmed over Persia, Mesopotamia, Syria, and Asia Minor, devastating the country, and exterminating every dynasty that existed there; and, as the result, they once more reunited Muslim Asia, from the western frontier of Afghānistān to the Mediterranean, under one sovereign; they put a new life into the expiring zeal of the Muslims, drove back the re-encroaching Byzantines, and bred up a generation of highly zealous Muhammadan warriors, to whom, more than to anything else, the Crusaders owed their repeated failure. This it is that gives the Saljūqs so important a place in Muslim history.

The Saljūqids were the descendants of Saljūq b. Yakāk, a Turkomān chieftain in the service of one of the khāns of Turkistān. Saljūq migrated from the Kirghiz steppes with all his clan to Jand in the province of Bukhāra, where he and his people enthusiastically embraced Islām. He and his sons and grandsons took part in the wars between the Sāmānid, the slak Khāns, and Mahmūd of Ghazna; and the brothers Tughril Beg and Chagar Beg eventually became strong enough to venture upon the invasion of Khurāsān at the head of their wild Turkomān tribes, and after several victories over the Ghaznawid armies succeeded in taking the chief cities. In 429/1037 the public prayer — khutbah — was said in the name of Chagar Beg Dāwūd, 'King of Kings', in the mosques of Merv, while his brother Tughril Beg was similarly proclaimed in Nayshāpur.

Balkh, Jurjān, Tabaristān, and Khuwārizm were speedily annexed; the Jibāl, Hamadhān, Dīnawār, Hulwān, al-Rayy, and Isphāhān followed, 433 - 437; and in 417/1055 Tughril Beg entered Baghdađ itself, and had his name proclaimed as Sultān in the city of the Caliph al-Qā'im.

Other Turkish tribes came to swell their armies; and the whole of Western Asia, from the borders of Afghānistān to the frontier of the Greek Empire in Asia Minor and of the Fātimid Caliphate of Egypt, became united under the rule of the Saljūqs before 470/1077.

Tughril Beg, Alp Arslān, and Malik Shāh held supreme sway over the whole of this vast Empire; but after the death of the last, civil war sprang up between the brothers Bargiyārūq and Muhammad, and separate branches of the Saljūq family attained virtual independence in different parts of the widely scattered dominions, although the main line still preserved a nominal suzerainty down to the death of Sinjar, the last 'Great Saljūq' (whose rule was almost confined to Khurāsān), in 552/1157.

The Saljūqs of Kirmān, of al-Irāq, of Syria, and of al-Rūm or Asia Minor, were the chief sub-divisions of the family; but individual members of it ruled in Adharbījān, Tukhāristān, and other provinces.

In the East, the Saljūq Empire succumbed before the attack of the Khuwārizm Shāh; in Adharbījān, Fārs, Mesopotamia, and Diyār-Bakr it was supplanted by dynasties founded by Saljūq officers, or Atabegs; but in al-Rūm it survived until the beginning of the power of the 'Uthmānlī Turks in 1300.

A.H. 429 - 552.	a) Great Saljūqs.	A.D. 1037 - 1157.
429	Rukn-ul-dīn Abu Tālib Tughril Beg . . . . .	1037
455	'Adud-ul-dīn Abu Shujā'a Alp-Arslān . . . . .	1063
465	Jalāl-ul-dīn Abu-l-Fath Malik Shah I . . . . .	1072
485	Nāšir-ul-dīn Mahmud . . . . .	1092
487	Rukn-ul-dīn Abu-l-Mužaffar Bargiyārūq . . . . .	1094
498	Malik Shah II . . . . .	1104
498*	Ghiyāth-ul-dīn Abu-Shujā'a Muhammād . . . . .	1104
511 - 552**	Mu'izz-ul-dīn Abu-l-Hārith Sinjar . . . . .	1117 - 1157.

\* Muhammad had been at open war with Bargiyārūq for many years before the latter's death.

\*\* Sinjar had been governor of Khurāsān for twenty years before his accession as Great Saljūq.

(They were succeeded by the Shāhs of Khuwārizm.)

A.H.		A.D.
433—583.	b) Saljūqs of Kirmān.	1041—1187.
433	'Imād-ul-dīn Qara-Arslān Qāward Beg . . . . .	1041
465	Kirmān Shah . . . . .	1072
467	Husayn . . . . .	1074
467	Rukn-ul-dīn Sultān Shah . . . . .	1074
477	Tūrān Shah . . . . .	1084
490	Irān Shah . . . . .	1097
494	Arslān Shah I . . . . .	1100
536	Mughīth-ul-dīn Muhammad I . . . . .	1141
551	Muhyi-ul-dīn Tughril Shah . . . . .	1156
563	{ Bahrām Shah Arslān II Shah } (rivals) . . . . .	1167
563	Turkān Shah . . . . .	
583	Muhammad II . . . . .	1187.

(They were succeeded by the Ghuzz Turkomāns.)

A.H.		A.D.
487—511.	c) Saljūqs of Syria.	1094—1117.
487	Tutush b. Alp-Arslān . . . . .	1094
488	Rudwān b. Tutush (at Aleppo) 1st Crusade . . . . .	1095
	(Duqāq b. Tutush at Damascus 488—497.)	
507	Alp-Arslān al-akhras b. Rudwān . . . . .	1118
508—511	Sultān Shah b. Rudwān . . . . .	1114—1117.

(Succeeded by the Būrids and the Ortuqids.)

A.H.		A.D.
511—590.	d) Saljūqs of al-'Irāq and Kurdistān.	1117—1194.
511	Mughīth-ul-dīn Mahmūd (See Caliph No. 29) . . . . .	1117
525	Ghiyāth-ul-dīn Dāwūd . . . . .	1131
526	Tughril I . . . . .	1132
527	Ghiyāth-ul-dīn Mas'ūd . . . . .	1133
547	Mu'in-ul-dīn Malik Shah . . . . .	1152
548	Muhammad . . . . .	1153
554	Sulaymān Shah (See p. 122) . . . . .	1159
556	Arslān Shah . . . . .	1161
573—590	Tughril II (See p. 122) . . . . .	1177—1194.

(Succeeded by Shahs of Khuwārizm.)

A.H.		A.D.
470—700.	e) Saljūqs of al-Rūm, or Asia Minor.	1077—1300.
470	Sulaymān I b. Qutlumish . . . . .	1077
479	Interregnum . . . . .	1086
485	Qiliç-Arslān I Dāwūd (1st Crusade) . . . . .	1092
500	Malik Shah I . . . . .	1106
510	Mas'ūd I . . . . .	1116
551*	'Izz-ul-dīn Qiliç Arslān II . . . . .	1156
584	Qutb-ul-dīn Malik Shah II . . . . .	1188
588	Ghiyāth-ul-dīn Kay-Khusru I . . . . .	1192
597	Rukn-ul-dīn Sulaymān II . . . . .	1200
600	Qiliç-Arslān III . . . . .	1203
601	Kay-Khusru I (restored) . . . . .	1204
607	'Izz-ul-dīn Kay-Kāwus I . . . . .	1210
616	'Alā-ul-dīn Kay-Qubād I . . . . .	1219
634	Ghiyāth-ul-dīn Kay-Khusru II . . . . .	1236
643**	'Izz-ul-dīn Kay-Kāwus II . . . . .	1245
655	Rukn-ul-dīn Qiliç-Arslān IV . . . . .	1257
666	Ghiyāth-ul-dīn Kay-Khusru III . . . . .	1267
682***	Ghiyāth-ul-dīn Mas'ūd II . . . . .	1283
696—700	'Alā-ul-dīn Kay-Qubād II . . . . .	1296—1300.

\* Qiliç Arslān II 'Izz-ul-dīn survived till 588, but divided his dominions among his sons some years earlier.

\*\* In conjunction with his brothers Qiliç-Arslān III and Kay-Qubād.

\*\*\* Mas'ūd was allowed, by the Mongol Abāgā, to govern Siwās, Arzanjān, and Erzerūm, from the death of his father Kay-Kāwus in 677, during the nominal sovereignty of his cousin Kay-Khusru III, whom he succeeded in 682. Mas'ūd appears to have been restored to his kingdom on the deposition of his nephew Kay-Qubād in 700, and to have reigned for four years; but the last four Saljūqs were merely governors under the Mongols of Persia.

(Succeeded by the Mongols, the 'Uthmanli Turks, and others.)

A.H.-	f) The Dānishmandids in Siwās, Caesarea, and Malatia.	A.D.
c. 490—560.		c. 1097—1165.

Whilst the Saljūqs were extending their empire in Asia Minor, another Turkish chief, Gumiştgīn son of Dānishmand, established his power in Cappadocia over the cities of Siwās (Sebaste), Qayṣariyah (Caesarea), and Malatia (Melitene), near which last place he inflicted a sanguinary defeat upon the Franks. His successors played a distinguished part in the wars of the Crusades, but the dynasty was soon absorbed in its greater Saljūq neighbor of al-Rūm.

29. 512/1118. **Al-Mustarshid al-Fadl.** The waning Saljûq power was concentrated in Khorassan. For the first time, since the preponderance of the Buyides, the Caliph again took the direction of affairs into his own hands and also drew the sword to protect his own rights.—Mas'ûd, the Lord of Mušul, and brother of the sultan Mahmûd, advanced into 'Irâq and occupied the Capital, while Mahmûd was absent in Persia, but had soon to evacuate it on the arrival of troops under Mankbûrs, a grandson of Alp-Arslân.

But Sinjar, the young Sultan's uncle, was a more dangerous adversary. He claimed for himself the Leadership and supremacy over all the Saljûqs. Wars again broke out. Mas'ûd again fought against his brother Mahmûd but was defeated. The poet al-Tughrâ-i was executed for stirring up Mas'ûd. In 1124 the Crusaders besieged Aleppo.—Dubays son of Sadaqah and Lord of Hillah,\* an Arab by descent, availed himself of the death of the Saljûq sultan Mahmûd, in Sept. 1131, to intervene in the fortunes of the Caliphate. The Caliph recognized Saljûq son of Muhammad as sultan. But Zangi, son of Ak sunqur, then Lord of Mušul, wanted the dignity of sultan to be bestowed upon Mas'ûd. Zangi was defeated and fled to Armenia to Najm-ul-dîn, the founder of the Ayyoubite dynasty of rulers. Hereupon Dubays and Zangi joined with Sinjar, but were defeated by the Caliph al-Mustarshid. He then advanced upon Hamadhân, but was in his turn defeated and taken prisoner. Assassins entered the prison-tent and killed him, 1134. Public opinion suspected Mas'ûd of Mušul and Sinjar of instigating the murder of the Caliph. They accused Dubays of the dastardly deed and had him killed (Sept. 1135). Thus two great and leading men of Arab descent—al-Mustarshid the Caliph and Dubays the emîr—lost their lives; they were the only two Arabs who, since a long time past, had endeavored to check the power of the foreigners; but instead of uniting, they had been fighting each other. Both were poets and men of learning. Dubays is mentioned by al-Harîrî in his Maqâmahs.

\* See above, The Mazyadids in al-Hillah.

30. 530/1135. **Al-Râshid Manšûr** son of al-Mustarshid. The envoy of Mas'ûd the sultan wished to use force against this Caliph. But al-Râshid put himself at the head of some devoted troops, drove the envoy out of Bagdad, and proclaimed Dâwûd the son of Mahmûd as Sultan (Nov. 1135). Thereupon Mas'ûd invaded 'Irâq with a large army. The Caliph fled with Zangi son of Ak-sunqur to Mušul. The Sultan Mas'ûd entered Bagdad, gathered the Law-Doctors ('Ulema), and made them give an opinion (fatwa) to the effect that the Caliph ought to be deposed, because unfit and unworthy of the office. Hereupon his uncle al-Muqtâfi was appointed Caliph (Aug. 1136). The deposed Caliph al-Râshid was murdered about two years later (June 6. 1138) near Ispahân by some Hashshâshîn.

#### The Atâ-begs, or Saljûq Officers.

(XIIth and XIIIth Cent.)

The Saljûq Empire was a military power, and the army on which it depended was commanded by Turkish slaves. Free men could not be trusted with the highest commands or the rule of distant provinces; it was necessary to rely on the fidelity of purchased slaves brought up at the Court in close relations with the Saljûq princes. Every Saljûq had a following of mamlûks, generally brought from Kipchak, who filled the chief offices of the court and camp, and eventually won their manumission by hard service. The inevitable result of this system was the supplanting of the senile master by the virile slave. As the Saljûqs grew weak and their empire broke up into sub-divisions, their mamlûks, who had fought their battles for them, became the guardians or regents (Atâ-begs) of their youthful heirs, and speedily exchanged the delegated function for the privileges of sovereignty.

In this way Tughtigîn, a mamlûk of the Saljûq Tutûsh, was appointed Atâbeg over his youthful heir Duqâq, and on his death assumed full sovereign powers at Damascus. 'Imâd-ul-din Zangi, founder of the Atabegs of al-Mušil and Aleppo, was the son of a slave of the third Saljûq Sultan Malik Shah; the Adharbijân Atabegs sprang from a Kipchak mamlûk of Mas'ûd the Saljûq Sultan of al-'Irâq; Anushtigin, ancestor of the Khuwârizm Shâhs, was cupbearer to Sultan Malik Shah; Ortûq and Salghar, founders of dynasties in Diâr-Bâkr and Fârs, were Saljûq officers; and the Begtiginids, Hazâraspids, and Qutlugh Khâns were officers of the slaves of the Saljûqs. In the XIIth century the whole Saljûq empire, save Anatolia, was in the hands of these captains of their hosts, who form a distinct group of dynasties.

A.H.

497—549.

*a) The Bûrids or Atâbegs of Damascus.*

A.D.

1103—1154.

Tughtigin — one of the numerous officers who held command in the Saljûq armies, became Atâbegs or regents of the younger Saljûq princes, and eventually usurped their power — was an enfranchised mamlûk of Sultân Tutush one of the Saljûqs of Syria, and afterwards, in 488/1095, was appointed Atâbeg of his son Duqâq, the Saljûq prince of Damascus, whom he succeeded. The Atâbegs of this dynasty are six in number. They were succeeded by the Zangids of Mesopotamia and Syria.

A.H.

*b) The Zangids or Atâbegs of Mesopotamia*

A.D.

521—648.

and Syria.

1127—1250.

The Atâbeg 'Imâd-ul-dîn Zangi was the son of Aqsunqur the hâjib (chamberlain), a Turkish slave of Malik Shah, and from 1085 to 1094/478—487 lieutenant of Tutush at Aleppo, against whom he rebelled, and was slain. Zangi was appointed governor of al-'Irâq, including Baghdâd, in 521/1127, and in the same year he annexed al-Mušîl, Sinjâr, al-Jazîrah and Harrân, and then, in 522 Aleppo and other Syrian cities. He especially distinguished himself as the champion of the Muslims against the Crusaders, and was the true forerunner of Saladin the Ayyûbid. On Zangi's death his dominions were divided between his sons Nûr-ul-dîn Mahmûd, another famous anti-crusader, who held Syria, and Sayf-ul-dîn Ghâzî, who ruled in al-Mušîl and Mesopotamia. In the next generation the Syrian branch died out; but a new offshoot had been established at Sinjâr; whilst a fourth sub-dynasty sprang up somewhat later at al-Jazîrah. The Sinjâr line gave place to the Ayyûbids in 618/1221; the others came under the rule of Lu-lu, the slave and wazîr of the last Mušîl Zangids, until all were absorbed in the empire of the Mongols.

There were eleven of these Zangids in Mušîl; two in Syria, one of whom was Nur-ul-dîn Zangi; four in Sinjâr; and three in al-Jazîrah.

A.H.

539—680.

*c) The Begtiginids or Atâbegs of Arbela (Irbil).*

A.D.

1144—1232.

In 539/1144 'Imâd-ul-dîn Zangi son of Aqsunqur appointed one of his Turkish officers, Zayn-ul-dîn 'Ali Kuchuck b. Begtigin, to be his viceroy at al-Mušîl, and in 544/1149 placed Sinjâr and afterwards Harrân, Takrît, Irbil (Arbela), &c., under his authority. On Zayn-ul-dîn's death at Irbil in 563/1167, his elder son Mužaffir-ul-dîn Kükburi fled to Harrân, whilst Irbil passed to the younger son Zayn-ul-dîn Yusuf, under the tutorship of the amîr al-Mujahid-lîl-dîn Qâ-imâz. On Yusuf's death in

586/1190, Saladin, who then exercised supreme influence over Syria and Mesopotamia, appointed Mužaffar Kükburi as his brother's successor at Irbil and Shahrazûr, but gave his former governments of Harrân, al-Ruhâ (Edessa) and Sumayât to his own nephew Taqî-ul-dîn 'Umar. Kükburi died in 630/1232, and being without sons bequeathed Irbil to the 'Abbasid Caliph Mustansîr.

A.H.

*d) The Ortûqids in Diyâr-Bakr,*

A.D.

495—712.

also Saljûq Officers.

1101—1312.

Ortuq b. Aksab, the founder of this dynasty, was a Turkomân officer in the Saljûq armies, and was appointed governor of Jerusalem when the Holy City was conquered by his commander Tutush the Saljûq Sultân of Damascus. Ortûq's sons Sukmân and il-Ghâzi, both famous in the wars with the Latin princes of Palestine, succeeded to their father's post in 484/1091, until the city was annexed by the Fâtimid Caliph in 489/1096, when they retired to Edessa (al-Ruhâ) and al-'Irâq respectively. In 495/1101 il-Ghâzi was appointed prefect of Baghdâd by the Saljûq Sultân Muhammad, and in the same year Sukmân was made governor of Hişn Kayfa in Diyâr-Bakr, to which he added Mâridîn a year or two later. In 502/1108, however, Mâridîn was transferred to his brother il-Ghâzi, and henceforward there were two collateral lines of Ortûqs, at Kayfa and at Mâridîn.

The Kayfa branch, after the warlike exploits of Sukmân against Baldwin and Jocelin, settled down into tranquil obscurity, hastened to pay homage to Saladin, when his power became threatening, and were rewarded with the addition of the city of Âmid to their territory in 579/1183, until their line was suppressed by the Ayyûbid al-Kâmil in 629/1231. A minor branch of the Kayfa family governed Khartapîrt (Quart-Pierre) in Diyâr-Bakr from 521/1127—620/1223.

Il-Ghâzi, the founder of the Mâridîn line, and one of the most redoubtable of Muslim warriors against the Crusaders, gained possession of Aleppo in 511/1117, and in 515/1121 was also invested with the government of Mayyâfâriqîn, in Diyâr-Bakr, by the Saljûq sultân Mahmûd. Mâridîn and Mayyâfâriqîn continued to be held by his descendants, the latter until 580/1184, the former until their submission to Timur and absorption by the Qara-Quyunli in 811/1408; but the amîrs of Mâridîn ceased to be of importance after the Ayyûbid supremacy was established in Syria and Mesopotamia. Aleppo fell in 517/1123 to another Ortûqid chief, Balâk b. Bahrâm, who had also held Âna (497) and Khartapîrt (515), and was a prominent leader in the wars with the Crusaders.

The Kayfa Ortûqs were supplanted by the Ayyûbids in 629/1231; the Mâridîn Ortûqs were overthrown by the Qara-Quyunli in 811/1408.

A.H.  
531—622.

e) Atâbegs of Adharbijân.

A.D.  
1136—1225.

İldigiz, a Turkish slave from Kipchak, rose in favor at the court of Mas'ûd, the Saljûq sultân of al-'Irâq, and was finally granted the government of Adharbijân, together with the Sultan's widowed sister-in-law. His son Muhammad was the virtual ruler of the Saljûq kingdom of al-'Irâq, as well as of his own province. Muhammad's brother, Qizil Arslân, who had acted as his deputy in Adharbijân, succeeded to his authority, and was created Amîr-ul-Umara; but on his claiming sovereign rights, he was assassinated; and his two nephews, who followed him, moderated their ambition. They were succeeded in 622/1225 by the Shah of Khuwârizm.

A.H.  
543—686.

f) The Salgharids or Atâbegs of Fârs.

A.D.  
1148—1287.

Salghar was the chief of a band of Turkomâns who migrated into Khurâsân, and after a career of rapine attached themselves to the Saljûq Tughril Bey, who appointed Salghar one of his chamberlains (hâjib). One of his descendants, Sunqur b. Môdûd, made himself master of the province of Fârs in 543/1148, and founded a dynasty which lasted nearly a century and a half. Atâbeg Sa'd became tributary to the Shah of Khuwârizm, to whom he surrendered Ištâkr and Ashkûrân; and Atâbeg Abu Bakr, in his turn, paid homage to Ogotai Khân the Mongol, and was rewarded with the title of Qutlugh Khan. The later Atâbegs were merely vassals of the Mongols of Persia, and the last of them, the princess 'Abish, was the wife of Mangû-Timûr, a son of Hülâgû. The poet Sa'dî lived at the court of the Atabeg Abu Bakr. Most of the Salgharids used the title Mužaffar-al-dîn. They were succeeded by the Mongols.

A.H.  
470—628.

g) The Shâhs of Khuwârizm, originally  
Saljûq Officers.

A.D.  
1077—1231.

A Turkish slave of Balkâtîgîn of Ghazna, in western Afghânistân, named Anushtîgîn, rose to be the cup-bearer — sâqi — of the Saljûq Sultan Malik Shah, who made him governor of Khuwârizm (Khiva), a post to which his son succeeded with the title of Khuwârizm Shah.

Atsîz was the first of the line to show any ambition for independence, but his revolt in 533/1138 was punished by his expulsion from Khuwârizm by Sultan Sinjar. Atsîz, however, shortly returned, and henceforward the Khuwârizm Shâhs enjoyed sovereign power. Atsîz extended his authority as far as Jand on the River Sîhûn (Jaxartes).

Tukush added Khurâsân, al-Rayy, and Ispahân to his dominions, 589—590/1193—1194, and his son, the celebrated 'Alâ-ul-dîn Muhammad,

after a stubborn war with the Ghûrids in Khurâsân, reduced the greater part of Persia by the year 607/1210, subdued Bukhâra and Samarqand, and, invading the territory of the Gûr-khân of Qarâ-Khitay, seized his capital Otrâr. In 611/1214 he entered Afghânistân and took Ghazna; and then, having adopted the 'Alid heresy, in 614, he prepared to put an end to the 'Abbâsid Caliphate. His career of conquest was suddenly cut short by the appearance of the Mongol hordes of Chingiz Khan on his northern borders. Muhammad fled incontinently before this appalling swarm, and died in despair on an island of the Caspian Sea, 617/1220.

His three sons wandered for some time through the provinces of Persia, and one of them, Jalâl-ul-dîn, even visited India for two years; but after a decade of stirring adventures, during which he contrived to hold Adharbijân, from 622—628, he was finally banished by the Mongols in 628/1231. — At one time the rule of the Khuwârizm Shah was almost conterminous with the Saljûq empire; but this period of widest extent scarcely lasted a dozen years.

c. 470	Anushtîgîn . . . . .	c. 1077
490	Qutb-ul-dîn Muhammad . . . . .	1097
521	Atsîz . . . . .	1127
551	İl-Arslân . . . . .	1156
568	Sultân Shâh Mahmûd († 589) . . . . .	1172
568	Tukush (See Caliph No. 34) . . . . .	1172
596	'Alâ-ul-dîn Muhammad (See Caliph No. 34) . . .	1199
617—628	Jalâl-ul-dîn Mangbarti . . . . .	1220—1231.

(Supplanted by the Mongols.)

A.H.  
619—703.

h) The Qutlugh Khâns in Kirmân.

A.D.  
1222—1303.

Burâk Hâjib, a native of Qara-Khitay, and an officer of 'Alâ-ul-dîn the Khuwârizm Shah, succeeded in establishing his power in Kirmân in 619/1222, during the period of anarchy which followed the overthrow of the Khuwârizm Shah by Chingiz Khan; and his authority was confirmed by the Mongol Ogotay, who conferred upon him the title of Qutlugh Khân. The dynasty kept within the limits of Kirmân, and were loyal vassals of the Mongols of Persia, two of whom married daughters of the family. The daughter of the last of the line married Muhammad the Mužaffarid of Fârs. — They were succeeded, till 741, by Mongol Governors, and then by the Mužaffarids.

31. 531/1136. Abu-'Abdullah Muhammad al-Muqtâfi. More wars between Sultan Mas'ûd and Zangi. Mas'ûd died in October 1152. His nephew Malik Shah and then Malik Shah's

brother Muhammad were raised, one after the other, to the dignity of sultan. But another party declared Suleyman Shah uncle of Mas'ud to be sultan. At last Sulayman Shah entered Bagdad; and the Caliph al-Muqtāfi recognised him as sultan (in Feb. 1156). Sulayman Shah was killed by the emirs of the troops in 1159; and Arslan-ibn-Toghril was proclaimed sultan by them. The Caliph al-Muqtāfi died on the 12th of March 1160/555, and was succeeded by his son al-Mustanjid-b-illah. (See above, p. 114, Saljuqs of Trāq, &c.)

32. 555/1160. Yusuf al-Mustanjid-b-illah. — Ildeghiz, the father-in-law and wazīr of the sultan Arslan-ibn-Toghril, defeated the Christian Prince George III of Armenia in 1163. About this time the Fatimite dynasty in Egypt declined greatly. — Al-Mustanjid was stifled in the bathroom by some of his courtiers (Dec. 1170/566), and was succeeded by his son Abu-Muhammad al-Hasan al-Muṣṭadī.

33. 566/1170. Hasan al-Muṣṭadī. The real rulers at this time were the wazīr 'Adud-al-dīn and the army-leader Kaimaz. They had murdered the preceding Caliph. — War against the ruler in Khuzistan. — Šalāh-ul-dīn son of Ayyūb in Egypt. — In 1177 the sultan Arslan-ibn-Toghril died, and was succeeded by his son Toghril II. The Caliph al-Mustadī died in 1180 and was succeeded by his son al-Nāṣir-li-dīni-llāh.

34. 576/1180. Ahmad al-Nāṣir. He united with Kizil-Arslan, the disaffected wazīr of the sultan Toghril, and tried to weaken the power of the Saljuqs in western Persia. More Wars. Toghril, the Sultan, resided at Hamadban. About this time Taqaj or Tukush was Shah of Khowārizm. The sultan Toghril was overcome and killed in March 1194 by Taqaj of Khowārizm, who now held all the Persian Trāq. He wanted the Caliph al-Nāṣir to proclaim him sultan in place of the Saljuq Toghril. The Caliph's wazīr, who was to bring the diploma and robe of honor to Taqaj, wanted him to come on foot and receive the gifts and then walk before him. Taqaj would not submit to such a humiliation. In July 1196 Taqaj defeated the Caliph's troops near Rayy and made his own son

governor of Ispahan. In 1197 the Caliph al-Nāṣir had to appoint Taqaj Sultan of Trāq, Khorassān and Turkistan. The Saljuq power thus passed away. (See p. 120, Shahs of Khuwarizm.)

In 1187, Oct. 2nd, Šalāh-ud-dīn entered Jerusalem. — Muhammad, prince of Khowarism, ruled over the whole country from the Caspian Sea to the river Indus, and from the Jaxartes to the gulf of 'Umān. He declared war against the Caliph. He called the 'Ulema together and got them to render a fatwa or opinion deposing the 'Abbāside Caliph and proclaiming a certain 'Alā-ul-Mulk as the rightful 'Alawi Imām.' Al-Nāṣir began to fortify Bagdad, prepared to withstand a siege, and appealed to Jingiz-khan for help. Jingiz-khan attacked Muhammad of Khowarism. (See p. 125.)

Jingiz-khan was the chief of all the Mongols or Tatars, and had conquered nearly all of eastern Asia. He came down to the Jaxartes river. Muhammad of Khowarizm with his army met the Mongols in 1219 near Jund, north of the Aral Lake. Muhammad was defeated and returned to Khorassān. Jingiz-khan took Samarcand and Bukhāra in 1220. Other Mongols took Farghana and Khwarizm, and invaded Khorasan. Muhammad fled to Qazwīn, and thence to an island in the Caspian Sea, where he died. The Mongols invaded Azerbayjan and took Rayy and Hamadan; they overran Georgia and reached the regions of southern Russia. They even attacked Poland, Hungary and Germany. Jingiz-Khan pursued Jalāl-ul-dīn, Muhammad's son, as far as Ghazna, and forced him to flee to India. In 1224 Jingiz came back to Ispahan. Al-Nāṣir died on the 6th of Oct. 1225/622, and was succeeded by his son

35. Muhammad al-Žābir, who, after ten months, was succeeded by his son abu-Ja'afar Manṣūr al-Muṣtanṣir in July 1226/623. (Rapid decline.)

36. 1226—1242 = 623—640. Manṣūr al-Muṣtanṣir. The Mongols made repeated raids into the region east and north of Bagdad; the inhabitants of that city prepared to sustain a siege. Al-Muṣtanṣir died in 640/1242 and was succeeded by his son al-Musta'ṣim. (The overthrow draws near.)

### The Mongol Tatars: Their Career of Conquest.

The history of the Mongols begins practically with the great conqueror Chingiz Khan. There are many traditions of his ancestors current among his biographers; but, as in the case of many another man of unexpected fame, his pedigree has been elaborated rather on the ground of natural propriety than of fact. All that can safely be said about the early history of the Mongols is that they were a clan among clans, a member of a great nomad confederacy that ranged the country north of the Gobi Desert in search of water and pasture; who spent their lives in hunting and the breeding of cattle, lived on flesh and sour milk (*kumis*), and made their profit by bartering hides and beasts with their kinsmen the Khitans, or with the Turks and Chinese, to whom they owed allegiance. The name Mongol was not known abroad until the Xth Century, and probably came to be applied to the whole group of clans only when the chief of a particular clan bearing that name acquired an ascendancy over the rest of the confederacy, and gave to the greater the name of the lesser.

If not the founder of the supremacy of his clan, Yissugay was a notable maintainer of it, and it was probably he who first asserted the independence of the Mongols from Chinese rule. In spite, however, of conquest and annexation, the people who owned the sovereignty of Yissugay numbered only forty thousand tents.

Yet it was upon this foundation that his son (afterwards Chingiz Khan) built up in twenty years the widest empire the world has ever seen. The father Yissugay died, in 1175 A.D., and Tamujin his son, a child of thirteen years, and not yet called by the high title of Chingiz Khan, ruled in his stead over the tribes that wandered by the banks of the Onon.

A detailed chronicle of the career of conquest inaugurated by this Asiatic Alexander is not a part of the present handbook: it is sufficient to say that after thirty years of struggle against home foes, in which he succeeded in firmly establishing his authority over his own and the neighboring clans, in face of powerful and treacherous conspiracies, Tamujin found himself free to devote the twenty years that remained of his active life to wider and more ambitious designs.

Having reduced all the tribes north of the desert of Gobi, from the Irtish to the Khing-gan Mountains, and having incorporated among his subjects the Karaits, who had forfeited their independence by the treachery of their king, Wang Khan, an old but perfidious ally of Yissugay and his son, Tamujin summoned in 1206 a Kuriltay or Diet of the chiefs of all the tribes; and a shaman, or priest, announced to the assembled leaders that a higher title than belonged to others had been decreed by Heaven to Tamujin, and henceforward his name should be Chingiz Qaan, 'the Very Mighty King'. Thus at the age of forty-four did Chingiz begin his undisputed reign.

Three years later, after receiving the submission of the Uighurs, he began his invasion of China; and though it was reserved for his grandson to complete the subjugation of the Celestial Empire, a great part of the northern provinces, the ancient kingdom of Liau-tung, and the Tangut Kingdom of Hia, were added, as subject provinces or feudatory states, to the Mongol dominions during the great Khan's own lifetime.

The next obstacle in the path to universal sovereignty was the old Turkish kingdom of Qara-Khitay, which corresponded nearly to the modern limits of Eastern Turkistan, and was ruled by a line of kings called Ghür-khans, who exacted homage from the border states of Persia and Transoxiana. Chingiz and his horsemen, however, instead of paying homage, speedily rode down all resistance, and soon found themselves masters of Kashgar, Khoten, and Yarkand, with the rest of the territory of the Gür-khans.

The Mongol dominions now marched with the wide kingdom which had been recently conquered by the Shah of Khuwārizm, or Khiva; and this, therefore, became the next object of attack and the next example of the futility of resistance. The Mongol armies, divided into several immense brigades, swept over Khuwārizm, Khurásán and Afghānistān, on the one hand, and on the other over Adharbijān, Georgia and southern Russia, whilst a third division continued the reduction of China. In the midst of these diverging streams of conquest, Chingiz Khan died, in 624/1227, at the age of sixty-four. The territory he and his sons had conquered stretched from the Yellow Sea to the Euxine, and included lands or tribes wrung from the rule of Chinese, Tanguts, Afghāns, Persians, and Turks.

It was the habit of a Mongol chief to distribute the clans over which he had ruled as appanages among his sons; and this tribal rather than territorial distribution obtained in the division of the empire among the sons of Chingiz. The founder appointed a special appanage of tribes in certain loosely-defined camping-grounds to each son, and also nominated a successor to himself in the supreme Khānate. Beginning therefore with the Khāqaans, or supreme suzerains over all the other Mongol chiefs, the following seems the natural order:

1. The Line of Ogotay, ruling the tribes of Zungaria; khāqaans, till their extinction by the family of Tulay;
2. The Line of Tulay, ruling the home clans of Mongolistān; khāqaans after Ogotay's line, down to the Manchu supremacy;
3. The Persian Branch of the Line of Tulay; Hūlāgū and his successors, the il-khāns of Persia;
4. The Line of Jūji, ruling the Turkish tribes of the Khānate of Kipchak, &c.
5. The Line of Chagatay, ruling Ma-wara-l-nahr, or Transoxiana.

A.H.  
603—1043.

The Great Mongol Khâns.

A.D.  
1206—1634.

1. Line of Ogotây: Appanage, Zungaria; Supreme Khâqaans.  
(1227—1248.)

By the will of Chingiz, Ogotây besides receiving his appanage in Zungaria was appointed to succeed to the supreme authority; and it is a singular testimony to the reverence in which the intentions of the great founder of Mongol power were held that Ogotây, although neither the eldest nor the most capable of the sons of Chingiz, was suffered quietly to assume the sovereignty over all the chiefs of the family and tributaries, and received their loyal homage at the general Diet held in 1229. His reign was marked by a considerable extension of the Mongol dominions. The Kin empire, or northern half of China, which had only been partially reduced in the lifetime of Chingiz, was now (1234) entirely subdued; (the southern half, or Sung empire, resisted the invaders till the time of Khubilây). Korea was annexed, 1241. The gallant and unfortunate Jalâl-ul-din, son of the late Khuwârizm Shah Muhammad, was hunted through the wide territory which had once owned his father's rule. A great expedition into Europe was conducted by Bâto, son of Juji; the Mongols entered Moscow and Novgorod, penetrated to Hungary, burned Cracow, and laid siege to Pesth. The opportune death of Ogotây called for a general assembly of the family, and a reverse sustained at Liegnitz, at the hand of the Grand Duke of Austria, saved Europe.

Meanwhile the internal affairs of the empire had been organised and ably administered under the wise and just rule of the prime minister Yeliu Chutsây, a Khitan, who did much to restore order and security to the provinces, in spite of the incapacity of his imperial master, who was given over to the prevailing Mongol vice of habitual drunkenness.

Ogotây's death in 637/1241 was followed by an interregnum of several years, during which his widow Turakina governed the empire as regent for her eldest son Kuyuk, until he should return from Europe, where he had been distinguishing himself in the invasion of Hungary under his cousin Batu. He received the summons in Hungary, and on his return to Karakorum in 1246 was elected Khâqaan by a general Kuriltay attended by most of the chiefs of the family, except the sons of Juji, who were dissatisfied with the succession and excused themselves. Kuyuk restored tranquillity which had been disturbed during the rule of his mother, and armies were now despatched to continue the work of extension in China and Persia.

Kuyuk was the only member of Ogotây's family who succeeded to the supreme throne, and on his death in 1248 the empire passed to the Line of Tuluiy, and neither Kuyuk's sons nor any of his brothers

succeeded him. Under the first Khâqaan of the new line, the family of Ogotây offered no opposition to their dethronement; but when Mangû died and Khubilây was elected to the sovereignty by an informal Diet held in China, the discontent of Ogotây's descendants manifested itself in immediate and general revolt, and a series of disastrous campaigns ensued. Kaydû, the grandson of Ogotây, fought no less than forty-one battles with the supporters of Tuluiy on the east, and fifteen with their Kipchak allies on the west. But the struggle was unequal, and soon after Kaydû's death, about 701/1301, Ogotây's family did homage to Tuluiy's Line: their clans were dispersed among the tribes of Transoxiana and Kipchak, and their chiefs lived in obscurity under the rule of the Chagatây Khans.

Once and again, in a period of confusion, some representative of Ogotây's House was raised to the throne of Transoxiana; and it was the fancy of the great Timûr to bring again to light the heirs of the heir of Chingiz by setting up Suyurghâtmish and his son Mahmûd in the stead of the deposed House of Chagatây; but this was only a seditious revival, and these two 'rois fainéants' cannot be said to represent the original Khâqaans.

2. Line of Tuluiy: Appanage, Mongolistan; Khâqaans (1248—1634) in three stages, to wit: (1) Yuen Dynasty in China (1248—1870); (2) Diminished Empire at Karakorum (1870—1548); (3) Divided Tribes and gradual submission to Manchus (1548—1634).

Mangû, Tuluiy's son, owed his accession partly to his personal reputation as a warrior and general, and partly to the adherence of the numerous tribes of Mongolia proper, the nucleus of the Mongol armies under Chingiz, which formed Tuluiy's appanage. In 1251 his inauguration took place, and in 1257 he died. Yet in this short reign there was room for the beginning of two important changes.

Mangû kept his court at the usual capital Karakorum, north of the desert of Gobi, and appointed his brother Khubilây governor of the southern provinces: this was the beginning of the transfer of the seat of government from Karakorum to Peking. The other change was the despatch of another brother, HULAGU, to Persia, where in the place of the shifting rule of provincial governors he set up his own dynasty, and thus Persia now possessed a line of kings of the royal House of Chingiz, like the other great divisions of the Mongol empire.

Mangû's death in 1257 was the signal for a general struggle. The Ogotây House laid claim to the supreme sovereignty, as has been said; and Arikbuka, a brother of Mangû and Khubilây, was the candidate in the Mongol homeland. Khubilây was saluted Khâqaan by the chiefs of the army in China; Arikbuka was elected by another Diet at Karakorum; and Kaydû received the like title and homage from the tribes of Ogotây

and Chagatai further west. Jochi's Line in Kipchak did not attempt to gain the Khaganship, but supported the Tului House. The fine generalship, large resources, and wide personal popularity of Kubilai, carried him safely through these early complications. Arikbuka was speedily routed, and Kaydu was kept at a distance, though he did not cease from troubling till after Kubilai's death.

The Khâqâns of the blood of Chingiz now became a Chinese dynasty. By 1280 Khubilây had conquered the southern or Sung empire of China; and, having thus united the whole country under his sole rule, fixed his court at Khân Baligh (Cambaluk) or the 'City of the Khan', now called Peking; whilst the old capital Karakorum became a provincial center during the first of the three periods into which the history of his descendants may be divided.

This first period includes the century which elapsed between Khubilay's founding of the Mongol empire in China and the expulsion of the invaders under his tenth successor, Tughān Timūr in 1370. The Mongol Khāqaans of this period are known in Chinese annals as the Yuen Dynasty. With what sumptuous glory this dynasty began we know from Marco Polo the Venetian traveller, d. 1323: the causes of its decay — the extravagance of the court, the favoritism of the Lamas, the poverty and sickness of the people, the plagues and famines, earthquakes and other 'signs' — may be read in Sir Henry Howorth's History of the Mongols. The attempts of various pretenders were crowned by the successful attack of Chu Yuen Chang, prince of U, the founder of the Ming Dynasty, who assumed the royal title and seized Peking in 1368. In two years China was rid of the Mongols; and the most prosperous period of the history of the Great Khāqaans was over.

The second period extends from the expulsion from China to the temporary revival under Dayan Khân, 1370—1543. This is the time of the Diminished Empire, when the Mongols were confined to the steppes from which they first went forth to conquer, the camping-grounds by the rivers Kerulon and Onon, north of the desert of Gobi. Even here they were not wholly independent. The Ming armies surprised the Mongols by Lake Buyur and totally routed them, capturing 80,000 prisoners, lifting 150,000 head of cattle, and carrying off immense booty. This defeat effectually tamed the spirit of the Khâqaans, supreme now in name alone; and they became actual vassals of the Ming emperors, who appointed the rulers of the tribes by patents drawn up at Peking. — In the XVth century a worse thing happened to them: many of the clans became for a while subject to the Uirats. But at the end of the same century Dayan Khan, the 14th Khâqaan in succession from Tughân-Timûr, effected a temporary union among the scattered tribes, and organized them in certain groups.

The third period is the history of the disastrous results of Dayan's decentralizing policy — civil war among the Divided Tribes, and the consequent absorption of them, one by one, by the Manchu power, which had risen newly on the ruins of the Ming in China. Internal wars, separate dynasties, and universal disunion, soon brought even the nominal sovereignty of the Khâqaans to an end; and after 1634 the descendants of Khubilay were mere vassals of China.

A.H.	Great Khâns.	A.D.
603	Chingiz Khan . . . . .	1206
624	Ogotây . . . . .	1227
639	Interregnum: Turakina . . . . .	1241
644	Kuyuk . . . . .	1246
646	Mangu . . . . .	1248

Yuan Dynasty

655	<i>Khobilay</i>	1257
693	<i>Olja-itu</i>	1294
706	<i>Kuluk</i>	1307
711	<i>Buyantu</i>	1311
720	<i>Gegen</i>	1320
728	<i>Yisun Timur</i>	1323
728	<i>Rajipeka</i>	1328
729	<i>Kushala</i> , and then <i>Jiyaghatu</i>	1329
732	<i>Rintshenpal</i> , and then <i>Tughan Timur</i>	1332

Diminished Empire

771-875 14 in all, from Biliktu to Dayan . . . . 1370-1470

### **Divided Tribes**

951—1043 5 in all, from Bodhi to Lingdan . . . . . 1544—1634

(They were absorbed by the Manchu Tatars of China.)

A.H. 654—750. A.D. 1256—1349. 3. The Mongols of Persia.

It was in the reign of Mangu that Persia was given a royal dynasty in the House of Hulagu (of the Line of Tului), called il-khans, or provincial khans, to indicate the homage they owed and invariably acknowledged (very cheaply) to the supreme Khâqâns. Hûlagû had little difficulty in establishing his authority over the country allotted to him. The ambitious Shah of Khuwarizm whom Chingiz had routed had already cleared the way by conquering the better part of Persia, and there were no formidable opponents to meet. Hulagu speedily drove before him the small princes who were trying to build their little dynasties

on the ruins of the great empire of Khuwârizm, 1256—1257; came to Baghdâd and cruelly murdered al-Musta'sim, the feeble representative of the once powerful 'Abbâsid Caliphs, 656/1258; and found no serious obstacle in his path of conquest till he was checked in Syria by the valiant Mamlûks of Egypt,\* who kept him successfully at arm's length.

Hulagu was now master of all the provinces of Persia and Asia Minor from India to the Mediterranean. His dominions marched with those of Chagatây and Juji on the north, and with the territory of the Egyptian Mamlûk sultans on the south; and within these limits for nearly a century his dynasty reigned in practical independence, whilst rendering a certain feudal homage to the remote Khâqaan in China. Save for an occasional contest over the succession, the country was quietly and peaceably governed, and the il-khans showed a praiseworthy desire to emulate the examples of earlier rulers of Persia in the encouragement of science and letters.

In the reign of Abu-Sa'id, however, 1316—1335, the dynasty was undermined by the same causes which had previously destroyed the power of the Caliphs and the Saljuqs; and which were destined to bring about the downfall of the Mamlûks in Egypt: rival amirs, generals, ministers, and zealots, began to take a large share in the government of the country, and in their jealousies and animosities lay the prime danger of the il-khans.

After Abu Sa'id's death the Persian throne became the toadstool on which the puppet sovereigns, set up by rival amirs, seated themselves, only to find it crumbling beneath them. Two great Houses tore Persia in sunder: that of Amîr Chûpân, a favorite general of Ghâzân, 694—703, and of his successors; and that of Amîr Husayn the Jalayr, also called the Ilkânian. Each of these had a son named Hasan, distinguished by the epithets Great and Little; Chûpân's son was "amîr Hasan kuchuk", and the Jalayr's son was "amîr shaykh Hasan buzurg": Their power was immediately felt. Arpa khân, a descendant, not of Hulagu, but of Arikbuka his brother, was placed on the throne after Abu Sa'id's death, but was deposed the same year, 1336, by Musa, who drew his pedigree from Baydu, the sixth il-khan and Ghâzân's predecessor. Musa was quickly displaced by the nominee of the Greater Hasan, whose rival of the line of Chûpân presently set up an opposition in the sovereignty in the person of Sâti-beq, a sister of Abu Sa'id, who had been the wife first of Chûpân, then of Arpa khan, and was finally married to Sulaymân, who nominally supplanted her in the supremacy.—After the troubled reign of Nûshirwân, the Jalayrs were

\* i. e., the Bahrite Mamlûks al-Mužaffar, Baybars, and Qalawûn, between 657—689/1259—1290.

the chief power in Persia; and the Hulagu dynasty became extinct.—The Jalayrs, the Mužaffarids, the Sarbadârids, and others, made havoc of the country till the great Tîmûr came and swept them away, 782—797/1380—1395.

N.B. 4. Juji's Line, and 5. Chagatay's Line, are here passed over in silence.

37. 641/Dec. 5. 1242. 'Abdullah al-Musta'sim, the last of the 'Abbâsides in Bagdad. His wazîr was ibn-ul-'Alqami, a Shi'ite; his secretary of State was Ei-bek. They accused each other of treachery. The Sunnite historians accuse ibn-al-'Alqami of having encouraged Hûlágû, the chief of the Mongols in Persia, to come to Bagdad.

Mangu was at that time the Great Khan of the Mongols in Central Asia. He ordered his brother Hûlágû to advance and conquer. So in January 1256 the latter crossed the Oxus river with his army. He issued a proclamation to the emîrs of Persia, Asia Minor, and Mesopotamia, calling upon them to submit and send him auxiliary troops to fight the Assassins. All obeyed the proclamation, except the Caliph, who thought the Mongols were too far away to be feared. Hulagu spent the winter in Balkh; in the Spring he came to Qazwîn and fully exterminated the Assassins. He then came to Hamadhan and sent an embassy to the Caliph al-Musta'sim with a letter, reproaching him for taking no interest in the war against the Assassins, who were the most dangerous enemies of mankind, and further requiring him to demolish (pull down) the fortifications of Bagdad. The Caliph replied that all the Believers would fight against the enemies of the Commander of the Faithful. Hûlágû ordered his generals Jurmagun and Bayju to march from Asia Minor and Armenia to Muşul, and there to cross the Tigris, so as to attack Bagdad from the west; he himself advanced from Kirmanshah and Hulwân. Thus Bagdad was shut in. The Caliph sent his sons to Hulagu to sue for mercy. Hulagu required of the Caliph that he order all in Bagdad to lay down their arms. He took the city, and then let his followers plunder it. On the 21st of March 1258/656, the Caliph and many of the House of 'Abbâs were killed at Hulagu's command.

From abu-l-'Abbâs-al-Saffâh to al-Musta'sim, 37 Caliphs in all. What the earlier 'Abbâsides had done to the Umayyades, Hulagu did to their posterity. The survivors of the 'Abbâside family fled to Egypt, and were well received there by Baybars al-Bundukdari, and after him by the rulers of the two Mamluk dynasties. The dignity of Caliph, without the worldly power, passed in Egypt from one 'Abbâside to his successor through a period of 290 years after the fall of Bagdad; the last and seventeenth of them was al-Mutawakkil Muhammad son of al-Mustansîk. In his day the Ottoman sultan Salim First took Egypt in 1517 A.D.; and in 950/1543 al-Mutawakkil died in poverty and obscurity at Cairo.

#### General Remarks on the 'Abbâside Caliphate: Summary.

The 'Abbâsids overthrew the Umayyads by uniting against them the various dissatisfied parties. The Yamanite Party had been discontented, for the Umayyads had neglected it and favored the Mudarites. The Hâshimites thought that they had the first right to the highest dignity, for they were of the family of him who had founded both the Faith and the State. The Khawârij had been opposed to the Umayyads ever since the day when 'Ali b. Abi Tâlib had signed the arbitration treaty with Mu'âwiyah. All this created discord among the Arab tribes, who ought rather to have been working together for upholding the Arab supremacy over the conquered dominions of the vast empire that was hardly one century old. The people of Persian nationality hated those of Arab blood; the Berber race in North Africa was filled with the same feeling toward the conquerors. Moreover many Muslims remembered that the Umayyad Caliphs were descendants of those who had at one time been the Prophet's enemies. And even the individual members of the House of Umayyah, instead of holding loyally together, were moved by ambition for power and by jealousy one of the other. Thus the overthrow of this dynasty, which had done so much for the spread of Arab supremacy, was brought about by a fearful coalition of the most dissimilar elements.

It was, however, far easier for the united opposition to overcome the one common adversary than it was to found a

new supremacy (after he was vanquished), which could fulfil the expectations of all. To effect a reconciliation between the various races and nationalities was quite as difficult as to satisfy the party upholding the right of succession by inheritance and at the same time meet the wishes of the party advocating the right of succession by election of the people. They could not be adjusted. Abu-l-'Abbâs followed the simpler course of rooting up what did not bend to his will. The Umayyads were, therefore, all but wiped out; Abu Salâmah, the leader of the 'Alawi Party, and all his followers were killed; all opposition to the new authority, whether in Khurâsân, Syria, or Mesopotamia, was stamped out. By the year 134/752 the Black Banner, which color the 'Abbâsids had worn in mourning for the beheaded al-Hasan, floated over all forts from Mausurah in India to the Atlantic and from Samarqand to the Gulf of 'Adan. Fresh conquests were not then made; only the centre of gravity of Islâm had been removed from Syria to Mesopotamia.

But so vast a dominion could not long be held together, neither from Damascus nor from Bagdâd. The first great step towards its disintegration began in Spain, where the Umayyad 'Abd-ul-rahmân was acknowledged independent sovereign, in 138/755, and there the 'Abbâsid Caliphate was renounced for ever. Thirty years later Idrîs, a great-grandson of the Caliph 'Ali, and therefore equally at variance with 'Abbâsids and Umayyads, founded an 'Alawi dynasty in Morocco, with Tudgha for its capital, 172/788. The rest of the North African coast was practically lost to the Caliphate when the Aghlabid governor established his authority at Qayrawân in 184/800. In the following century, Egypt, together with Syria, had attained independence under Ibn Tûlûn, by the year 264/877. It is true that, after the collapse of the Tûlûnid, governors were again appointed over Syria and Egypt by the 'Abbâsid Caliphs for thirty years; but in 323/934 al-Ikhshîd founded his short-lived dynasty, and thenceforward no country west of the Euphrates ever recognized the temporal authority of the Bagdâd Caliphs, though their spiritual title was generally

acknowledged on the coins and in the public prayer (*khutbah*), except in Spain and Morocco.

In the East, the disintegration of the 'Abbâsid empire proceeded with equal rapidity. The famous general of al-Ma-mûn, Tâhir d hû-l-yamînayn, on being appointed Viceroy of the East in 204/819, became to most intents independent; and his House, and the succeeding dynasties of the Šaffârids, Sâmânids, and Ghaznawids, whilst admitting the spiritual Lordship of the Caliphs, reserved to themselves all the power and wealth of the eastern provinces of Persia and Transoxiana. From the middle of the IXth century, the 'Abbâsids had fallen more and more under the baneful influence of mercenary Turkish bodyguards and servile 'maires du palais'; and the absorption of the whole of their remaining territory by the Buwayhids, who occupied even the 'City of Peace', Bagdad itself, in 334/945, was little more than a change in their alien tyrants. From this date until their extinction by the Mongols in 656/1258, the Caliphs merely held a court, first under the Buwayhs, and then under the Great Saljûqs after 447/1055, but governed no empire. Occasionally, however, as in the Caliphate of al-Nâṣir, they extended their authority outside the palace walls, and even ruled the whole province of the Arabian Irâq (Chaldaea).

#### The Language and Literature of the 'Abbâside Period.

When the Umayyades were overthrown and the 'Abbâsides got the power, Persian Civilisation and Persian Manners and Customs began to take the place of the Arab ways of life. The ancient Arab families lost their power and influence in the government. Other families of more recent origin took their place. Bagdad and western Persia became the central point of Islâm, and Arabia lost its importance. Many of the Bedouin tribes of Arabia regained their ancient independence and fell back into their old ways, so that the history of Arabia became limited to the history of Mekka and Madinah.

In the cities and provinces, the language lost much of its purity by the contact of the conquerors and settlers with the subdued races among whom they lived; only the Bedouins of the desert kept on using the good old language. When the foreign dynasties began to rise, such as the Daylams and Saljûqs, and as they more and more gained the ascendancy over the various provinces of the vast Caliphate, the Arabic language became still more corrupted; indeed it had nigh gone down entirely, and would have been lost, had not the Muslims all along bestowed the greatest care on the teaching of the Qur'ân and the Sunnah to their children in the schools attached to the mosques. And later on, when the Mongol Tartars, who were not Muslims and cared nothing for the Arabs, their religion, or their language, conquered the East, the Arabic language degenerated so much that it died out in the Persian 'Irâq, Khorassân, Persia and India, as also in Asia-Minor, although the Muslim religion still continues to be the prevalent faith in most of those parts. It remained, however, as the language of the people, in Mesopotamia, Syria, Egypt, and most of North Africa. But even in these regions it is no longer the pure, simple, elegant and yet powerful language that it was in the earlier days of Islâm.

The Qâdi (judge) ibn Ahmad says that the Arabs, at the rise of Islâm, paid no attention to any of the sciences, save to the study of their language and the principles of their law and religion; but he also states that some individuals among them practised the medical profession. He asserts that this was the state of science and learning under the Umayyade Dynasty. But that when the power passed into the hands of the 'Abbâsides, who were of the Family of Hâshim, a great intellectual awakening set in, which began with the second Caliph of that dynasty, namely Abu-Jâ'far al-Manṣûr, who was not only a student of the Law but also a philosopher and astronomer. Afterwards, on the accession of the seventh of this dynasty, 'Abdullah al-Ma-mûn, this Caliph continued the work begun by his grand-father al-Manṣûr, and was so eager

in his search after knowledge that he applied to the Byzantine kings for copies of the philosophical works of the Greeks, which they sent him, and which he caused to be translated from Greek into Arabic by the best translators.

The late German Arabist Loth\* divides Arabic Literature into two great periods: pre-Islamic and post-Islamic. The pre-Islamic literature of the Arabs is purely national and Arab in its character, and consists almost wholly of poetry with hardly any prose. Their post-Islamic literature is not limited to the Arab race alone, but includes the literature in Arabic of the other races with whom the Arabs became intermingled after their conquests and their settling in the conquered countries. Before going on to speak in detail of each of the two periods, the learned Arabist just named remarks that Arabic literature grew and flourished for about seven-hundred years; that for about 400 years, out of those seven centuries, it had reached a high degree of maturity; and that for about 200 years out of these four centuries it had attained its highest degree of perfection.

Of the pre-Islamic period of Arabic Literature enough has been already said in the earlier pages of these notes, while treating of the history of the Arabs in the times of Ignorance.

Arabic Literature after the Prophet may be divided into six periods, as follows:

**1st Period.** Under the Umayyades of Damascus. This part also has been already dealt with above (pp. 60 and 72).

**2nd Period.** Under the 'Abbâsides during their Glory, for about 200 years, fm. 132/750 to 339/950. In it books appeared; the 'ulema, law-doctors, began to comment upon and explain the Qurân, and collect the hadîths or sayings of the Prophet; the principles and rules of the Law (Jurisprudence) were arranged and laid down. In this period also attention was turned to the literature and science of the Persians, Syrians

\* MS notes preserved at the library of the German Oriental Society, Halle a./S.

and Greeks, from which the Arabs took much. The ancient Arab families of noble descent had begun to decay; and a new aristocracy or nobility sprang up in their place in and around Bagdad, the new capital; and with them arose a set of poets who were not of Arab origin. The Muslims further paid much attention to the study and cultivation of their language, and there arose the two great Schools of the Kûfites and Bušrites. Works were composed on almost every branch of learning. The most illustrious authors of this great age were:

**Poetry:** Binshâd - Abu-nawwâs; — Abu-l-'atâhiyah; — Habîb-ibn-Aus; — al-Buhturi; — ibnu-l-mu'atazz-al-'Abbâsi; — Ibn-Durayd (p. 43); — ibn-al-Rûmi; — al-Mutanabbi.

**Belles-Lettres:** ibn-'abd-Rabbî; — Abu-l-faraj-al-Ispahâni; — as-Sâbi.

**Law or fiqh:** Abu-Hanîfah (p. 73).

**Grammar:** Sibawayh.

**Astronomy:** al-Ma-mûn son of al-Rashîd; — al-Farghâni; — Thâbit-ibn-Qurrah; — al-Batâni.

**Medicine:** Georgios son of Bakht-Yashû'a; — John son of Mâsawayh; — Hunayn-ibn-Ishâq; — al-'Abbâdi; — Ishâq-ibn-Hunayn; — Abu-Bakr-al-Râzi.

**History:** al-Wâqidi; — al-Tabâri.

**Folklore and Tales:** al-Ašma'i.

**Calligraphy:** Ibn-Muqlah. (Cf. Caliphs No. 18 and 19.)

**Science:** Abu-Hanîfah-al-Dînawari.

**Geography:** Abu-Ishâq-al-Istakhri; — Abu-l-Qâsim-Abdallah, the author of the famous work entitled al-Masâlik fil-Mamâlik; — Muhammad-al-Jahâni; — Abu-l-Faraj-al-Bagdâdi.

**Travels:** Ibn-Fadlân travelled in Africa in the ninth century of the Christian Era and describes it well (2nd or 3d cent. of the Flight).

**Philosophy:** Ya'qûb-ibn-Ishâq-al-Kindi; — and al-Fârâbi.

**Translation of Ancient Works:** Hunayn-ibn-Ishâq-al-'Abbâdi; — Ya'qûb-ibn-Ishâq-al-Kindi; — Thâbit-ibn-Qurrah; — 'Alam-ibn-Farjân-al-Tabâri; — Ishâq-ibn-Hunayn.

For full information upon the literature of the 'Abbâside period, see Ibn-al-Nadîm's work, and the "Fihrist" of Ibn-al-Athîr.

**3d Period.** The Decline of Arabic Literature, from 339/950 to 656/1258, i. e., to the final Overthrow of the 'Abbâside dynasty in Bagdad. In this period the Caliphate at Bagdad had greatly sunk in power; the emirs of the Daylam and Bûyide tribes or races had acquired almost all political power and supremacy; and after them the Sultans of the Saljûq Turks overran and subdued the greater part of the Arab Empire in Western Asia. The Saljûqs, as they grew weaker, gave place in their turn to the petty but independent kings, who ruled over different regions and set up their own Courts. To these Courts the poets and men of learning resorted; Bagdad and its neighborhood was abandoned by them.

Toward the close of this third period, the Wars with the Christian Crusaders of Europe began to exert a marked influence upon Arabic Literature. The men of learning produced no new creations of their own, but limited themselves to the perusal and study of the books already existing, and were content with attaching explanations and commentaries on the margins. Mystical or pietistic poetry appeared about this time, such as the Dîwân of Ibn-al-Fârid. And when the Mongols took Bagdad, learning languished; for they were a race of barbarians who cared little for the Muslim Faith, knew nothing of the Arabic Language, and cared not for Science and knowledge. — The eminent writers of the third period are:

Poetry: Abu-Fâris-al-Hamdâni; — al-Khawârizmi; — Badi'a-al-Zamân; — al-Basti; — the philosopher Abu-l-ila-al-Ma'arri; — al-Tughrâ-i; — al-abi-Wardi; — ibn-al-Nabîh; — ibn-al-Fârid; — Bahâ-ul-dîn-Zuhayr; — ibn-Matrûh.

Belles-Lettres: Abu-Manshûr-al-Thâ'âlibi; — al-Qayra-wâni; — ibn-abi-l-Zandaqah; — al-Tartûshi; — al-Qazwîni.

Grammar: ibn-Junayy.

Calligraphy: ibn-al-Bawwâb.

History: ibn-'Asâkir; — ibn-al-Athîr.

Medicine: ibn-Jazlah; — ibn-al-Tilmîdh.

Philosophy: ibn-Sîna; — abu-l-faraj-ibn-al-tabîb-al-'Irâqi; — abu-l-rîhân-al-Bîrûni.

Astronomy: abu-l-Hashîm; — al-khâzin-al-Andalusi; — ibn-Yûnis.

Geometry: abu-l-wafâ-al-Bûdhâjâni.

Geography: al-Mas'ûdi; — ibn-Hauqal; — ibn-Jubayr; — yâqût-al-Hamawi; — ibn-al-Wardîy.

Jurisprudence: al-Mâwardi; — al-Shahristâni; — ibn-al-Jauzy; — al-Sohrawardi.

Botany: ibn-al-Baytâr.

Literature, Poetry and Language: al-Harîri.

Science and Geography: 'Abd-ul-Latîf-al-Bagdâdi.

In order not to break the continuity of this Sketch of Literature, the succeeding periods are made to follow here, although the history is thereby anticipated.

**4th Period:** from 656/1258 to 925/1517, i. e., from the Fall of Bagdad into the hands of Hulagu the Moghul to the entrance of the Ottoman Sultan Salîm I into Cairo, when the last of the 'Abbâside nominal Caliphs made over the Dignity of Caliph to the said Sultan. — In this period appeared Timûrlang, who almost wholly stifled Arab culture, learning and science in Mesopotamia and Asia; but it still continued to flourish for a short time in Egypt under the Mamlûk Dynasty. Perhaps the Tales of the 1001 Nights were written during this period (under the Mamlûks?). — The eminent writers of this 4th period are:

Grammar: ibn-Mâlik, and ibn-'Aqîl.

History: Abu-l-faraj-al-Malatti; — Abu-l-fida of Hamah; — ibn-Khildûn or Khallidûn; — al-Maqrîzi.

Geography: ibn-Batûta.

Poetry: Šâfiyyu-l-dîn-al-Hilli.

**5th Period:** from 906/1500 to 1215/1800. In it, Arabic Literature decayed and came to a dead-stop, with the exception of the literary efforts of a few 'ulema at Constantinople, who turned their attention to explaining and annotating

the older works. One of these Constantinopolitan savants was Hajji-Khalîfah; he made a sort of Encyclopedia of Literature, or List of the titles of books and names of their authors.

**6th Period:** from 1215/1800 down to the present time. This is the period of earnest efforts to bring about a Revival of Arab Learning, Literature and Science by the introduction of modern European Science and Methods of Literary Research. A great impulse in this direction was given, in Egypt, by the Great Muhammad 'Ali Pasha, and has been kept up by his successors; in Syria the impulse was first given by the American missionaries, and has been carried on there both by the Jesuits and the native ecclesiastical organisations. European influence in this period is very marked. It is also the beginning of a new era in the history of Arab Literature, for in it printing-presses have been introduced at Constantinople, at Bûlâq, at Beirût, and in India, for the publication of Arabic books. The dates of the founding of Arabic Printing Establishments are as follows:

Calcutta, India, in 1778.

Monastery of St. John at Shuwayr in Mount Lebanon, Syria, in the year 1725, — the oldest Arabic printing establishment in the East.

Bûlâq near Cairo, 1822 (Mhmmid-'Ali).

Beirût, Syria, 1827 (American Press).

Algiers, 1830.

In this 6th period, the centers of Learning are: for Egypt, Cairo; and for Syria, Beirût and Damascus.

The eminent writers of this short period, which has only begun, and for which the future is full of hope and promise, are, arranged according to countries, as follows:

In Syria: al-Shaykh Nâsîf-al-Yâziji-al-Libnâni, an excellent grammarian and a ripe, graceful poet; — Butros-al-Bustâny, a lexicographer, arithmetician, and journalist of great merit; — al-Shaykh-Ibrâhîm-al-Yâziji, an erudite scholar of the Arabic Language; — Cornelius van Alen van Dyck, a born

citizen of the United States, but of purely Holland Dutch descent, whose efforts in educating young Syrians and whose works on so many branches of learning and science have made his name a household word in every corner of Syria and made him one of the most generally read writers from Aïssât to Bagdad; — and in Aleppo, Francîs-Fath-allah-Marrâsh, whose poems are full of grace, sweetness and rhythm.

In Egypt: Mahmûd Pasha-al-Falaki; — 'Ali-Pasha-Mubârak; — Rifâ'ah-Bey-Badawi-Râfi'a-al-Tahtâwi, the eminent translator; — al-Shaykh-'Abdu-l-Hâdi-Naja-al-Ibyâri, the well-known poet.

In Tunis and Western Africa: Kheiru-l-dîn Pasha.

At Constantinople: Ahmad Fâris, for so many years the editor of the "al-Jawâib"; and many others whom time and space do not permit us to mention by name.

### The Fâtimite Dynasty, first in Tunis and afterwards in Egypt.

(For Chronological Table, see Summary on page 150.)

The Fatimites were so called because they claimed that they could trace their descent back to Fâtimah, the PROPHET'S daughter, by his wife Khadîjah, and the wife of 'Ali son of Abu-Tâlib, to whom she bore three sons, namely al-Hasan, al-Husayn, and Muhsin. The last named son died in infancy; the descendants of al-Hasan and of al-Husayn were called al-Sâdât. Fâtimah died three or six months after her father, and was entitled al-batûl, for her having renounced the world and its fleeting vanities; she is also called al-Zahrâ, or Venus, for her great beauty. There are three Fâtimahs, famous in the Muslim traditions, to wit: F. the PROPHET'S daughter; — F. the mother of 'Ali son of Abu-Tâlib; — and F. the daughter of Hamzah, the Prophet's uncle.

The Fâtimites ruled in North Africa, and conquered Egypt and most of Syria. Their supremacy began in 297/909 and

ended in 568/1171. The founder of the dynasty was Abu-Muhammad 'Ubayd-Allah, who claimed to be a descendant of Fâtimah; but most Sunnite historians maintain that he was the grand-son of a Jew or of a Magician. It is further known as the Dynasty of the 'Alawiyyîns, for the reason that its founder was of the 'Alawiyyîn party, who were equally opposed to both Umayyades and 'Abbâsides. In all there were 14 monarchs (or Caliphs) of this House, the same number as the Umayyades of Damascus.

1. Abu-Muhammad 'Ubayd Allah was born in 269/882. He dwelt for a time in Syria as a preacher and missionary of the 'Alawi party, who sought to convince the people that the 'Abbâsides had no right to be Caliphs, but that the dignity of the Caliphate belonged to the descendants of Isma'il, the great-great-grand-son of Fâtimah, the Prophet's daughter. The 'Abbâside Caliph al-Muktafi-bi-llâh sought to seize this dangerous emissary; he fled from Syria to the Hijâz. There he joined some pilgrims, coming from the West of Africa, and accompanied them on their return home as far as Egypt. Here they were so taken with his learning and intelligence that they persuaded him to go on with them to the West. There he moved about from place to place, lest the emissaries of the Caliph al-Muktafi should catch him; at last he was arrested and imprisoned at Segelmessâ, in the extreme West. When the revolt occurred, which ended in the overthrow of the declining dynasty of the Aghlabite kings, the doors of all prisons were thrown open, and all political prisoners were set free, Abu-'Ubayd-Allah among them. He rose to a position of influence among the party which had seized the power and overthrown the Aghlabites. He soon became so popular that he assumed the power, and called himself the Mahdi. He also subdued all the chiefs and emirs in North Africa who had thrown off their allegiance to the 'Abbâsides; so that his authority extended from the Atlantic Ocean to the western frontiers of Egypt. As his residence he chose the city of Raqqâdah, near the city of Cyrene or Qayrawân that had been founded by the Muslim

conquerors of Africa in the early days of Islâm. When he had consolidated his supremacy, he founded a city, which he called al-Mahdiyyah, after the title that he had assumed, on the sea-coast about 100 miles south of Tunis, making it the seat of his kingdom. It was built upon the site of the ancient Phoenician city of Hadrumêtum, which had been a Tyrian colony. All the Muslims of Western Africa acknowledged his authority. He denounced the 'Abbâside Caliphs as usurpers, and assumed the titles of Successor, or Caliph, and Commander of the Believers. His fleets attacked the shores of Italy and Sicily, and his armies attacked Egypt. On his death he was succeeded by his son Abu-l-Qâsim Muhammad.

2. 322/933. Abu-l-Qâsim Muhammad entitled *al-Qâ-im bi-amri-l-lâh*. In his reign a false prophet arose, who is known as Abu-Yazîd. He was originally an Abyssinian slave. Many of the people of Western Africa were deluded by him, and he became so powerful that he attacked *al-Qâ-im* and even besieged him in al-Mahdiyyah. During the siege *al-Qâ-im* died, and was succeeded by his son Isma'il al-Manshûr.

3. 335/946. Isma'il al-Manshûr found the kingdom on the brink of destruction. After having routed Abu-Yazîd the usurper, he succeeded by courage, energy, and prudence in regaining nearly all the countries that his grand-father had subdued. He consolidated the Fâtimite power, and prepared the way for his son and successor *al-Mu'izz*, who afterwards took Egypt and Syria.

4. 341/952. *Al-Mu'izz-li-dîni-lâh*, perhaps the greatest of all the monarchs of the Fâtimite dynasty. His first warlike undertaking was directed by sea against the island of Sicily, which was conquered. Egypt was conquered by his army-leader Jawhar in 356/968 (or 969—970). In Egypt there prevailed a famine, and Kâfûr the wazîr of the last Ikhshîdide had died; so that the inhabitants longed for a change of government. Jawhar with his army defeated the Ikhshîds of Egypt near Gîzah, and entered Fustât (old Cairo) in 969. Soon after,

he conquered the greater part of Syria (970). The Qarmathians, however, soon retook Syria, penetrated into Egypt, and besieged Fustât, the capital; but Jawhar repulsed them. At last al-Mu'izz put down some revolts in Africa, then came himself from Mahdiyyah to Egypt in 972, and removed the royal residence from Fustât to New Cairo, which Jawhar had laid out and founded for him. The name of the 'Abbâside Caliphs was no longer mentioned in the Friday khutbah in Egypt, and for it was substituted the name of the Fâtimite monarch of the 'Alawi sect. (Great Schism, see below p. 149.)

Even the two holy cities of Makka and Medînah acknowledged al-Mu'izz as the rightful Caliph.

He had appointed his other general Buluggin to be governor of the province of north Africa and Mauretania; the descendants of Buluggin ruled over a part of Africa till the middle of the 12th century after Christ, and were called the Ziride dynasty, after al-Ziri the father of Buluggin.

The mosque of al-Azhar, "the Splendid", was founded by the Sicilian general Jawhar; but no part of the original building still remains. It was at first intended for the use and convenience of the army and body-guard of the conquerors from North Africa. The second Fâtimite in Egypt, al-'Azîz, made it a mosque for learning, or an university. Subsequently it was enlarged by various sultans, especially by al-Žâhir Baybars (1270), by Qâit-Bey (1470), by al-Ghûrî, by al-Sayyid Muhammad Pasha (1595), by Isma'il-Bey, by 'Abdu-l-Rahmân Kâkhiah (1762), and by Sayd-Pasha (about 1855). It is perhaps the most celebrated university in the East. But the Ja'ami' al-Amawi at Damascus is by far the older university. In al-Azhar are now taught (primary and secondary education is afforded in it): grammar, algebra, arithmetic, logic, philosophy, theology, and religion and law according to the four orthodox (Sunnite) rites or Schools of doctrine. Al-Mu'izz died on the 24th day of Dec. 975, and was succeeded by his son al-'Azîz.

5. 365/975 to 386/996. Abu-l-našr Nizâr, entitled al-'Azîz-bi-llâh. He sent Jawhar with an army into Palestine and Syria against the Turkish chieftain Aftekin who had taken Damascus, 'Akka and Tiberias. Al-'Azîz then gathered another army and joined Jawhar at 'Askalân. The two then defeated Aftekin and his allies, the Qarmâthians, near Ramleh on the plain of Sharon near Jaffa. Al-'Azîz died in October 996 at Bilbays, and was succeeded by his son al-Hâkim. Al-'Azîz had married a Christian girl, and set one of her brothers as patriarch of Alexandria and the other as patriarch of Jerusalem.

6. 386/996. Abu-'Ali Manšûr, entitled al-Hâkim-bi-amri-llâh, was only eleven years old when he succeeded his father. Hasan-ibn-'Ammâr, a Berber of the Qitâmah tribe, became wazîr or wâsitah. This was against the wish of the deceased al-'Azîz, who had appointed the eunuch Bardjewan as regent during the minority of al-Hâkim. Bardjewan stirred up Mandjutkîn, the governor of Damascus, against ibn-'Ammar. At last Bardjewan was made the wazîr of al-Hâkim. But when the latter was 14 years old, he got his slave Reydan to kill Bardjewan (April 999). The young king then chose Hûsain, a son of Jawhar the conqueror of Egypt, as chief of the army.

In al-Hâkim's reign arose the serious revolt of Abu-Rakwa, the water-carrier. Abu-Rakwa was a nickname given to Walîd-ibn-Hishâm, an Arab descended from the Umayyades of Damascus and a relative of the Umayyade kings of Andalusia. Like most darwishes he carried his little rakwah or pot. He had fled from Spain to Egypt and thence gone to North Africa, where he claimed to be a descendant of the Caliph 'Abd-ul-Malik. He seized Barqah, and then attacked Egypt, but was defeated, and had to flee to Nubia. He was finally caught, brought to Cairo, and killed (1007).

Al-Hâkim was an extreme Shi'ite. Whoever prayed according to the sunnite Rite or spoke well of Abu Bakr and 'Umar was killed. Jews and Christians in government offices were discharged and persecuted. Christians had to wear dark-

blue clothes; Jews, yellow gowns. Vegetables that had been liked by Mu'âwiyah or 'Aishah were forbidden; both these two and the first three Caliphs were publicly cursed. Suddenly he stopped all these mad regulations and accorded toleration to the Sunnites. Churches and synagogues were demolished, among them the Church of the Resurrection at Jerusalem (in 1009). He had a Christian as his secretary; then he killed him. All the grape-vines in Egypt, especially in the Fayyûm, were cut down by his orders.

After the year 1017 he became not only wild and mad, but presumed himself to be a god, and his Shi'ite minister to be a demi-god. This minister or wazîr was Ibn-Isma'il Darâzi or Durzi, the founder of the Drûz religion. Darâzi declared that al-Hâkim was the visible image of God on earth. The people rebelled; Darâzi had to flee to Syria, where he preached this religion. But Hamzah-ibn-Ahmad remained and preached the same doctrine. When al-Hâkim's name was mentioned in the Friday khutbah, every one had to stand up; in Cairo all had to bow the knee to him. Women were not allowed to go out of their houses at all. One night, as he was making his wonted rounds through the streets of Cairo, he saw a female figure leaning against the wall of a house. He ordered his attendants to strike down this woman who dared to appear in the streets. They did so, but found it was only a figure of rags in whose hand was a letter. He took the letter and read it. It spoke all manner of evil against his unmarried sister Sitt-ul-Mulk. He first punished the whole of the city of Fustât, for this letter against the reputation of his sister, by giving it up for several days to plunder and murder by the soldiers; then he had part of it burned down. He also threatened his sister and reproached her.—Al-Hâkim was in the habit of making nightly visits, accompanied by one servant only, to Mount Muqattam "to commune with unseen spirits". He disappeared on the night of the 13th of Feb. 1021. After waiting a whole week for his reappearance, his sister Sitt-ul-Mulk proclaimed his son 'Ali as his successor.

His maltreatment of the Christians in Egypt and Palestine led them to appeal to Europe, and this was one of the causes that gave rise to the Crusade wars.

7. 412/1021. Abu-l-Hasan 'Ali, entitled *al-Žâhir-li-i'azâz-dîni-llâhi*, was only 18 years old when his father disappeared. Sitt-ul-Mulk, his paternal aunt, was in fact the ruler. She died after 4 years, and the real regent was the wazîr 'Ali-al-Jarjarai. The Fâtimite power began to decline. Under him occurred a frightful famine in Egypt. He was succeeded by his son Abu-Tamîm-Mâ'add.

8. 427/1037 or 1036. Abu-Tamîm-Mâ'add, entitled *al-Mustâšîr-bi-llâh*, was only 7 or 9 years old on his accession to the throne of his forefathers. His mother, originally a black slave-girl, exercised great influence in the choice of the wazîrs who directed the affairs of State. His rule lasted sixty years.

His army was composed mostly of Turkish mercenaries; whereas his body-guard consisted of black troops. These two rival and antagonistic elements often quarrelled and fought each other.—The Saljûq Turks conquered Palestine and Syria; Damascus and Jerusalem were taken by them in 469/1076. In Jerusalem the Saljûq family of the Ortoqs set up an independant principality.—His Turkish troops, under the Hamdânite Nâşir-al-Dawlah, drove the black troops away from Upper Egypt. The Turkish mercenaries continually increased their demands for pay, and al-Mustâšîr, whose treasury was empty, had to part with his valuables and jewelry at very low prices to satisfy their demands. Some of the valuables were of great religious and historical interest, having come down from 'Aali, Husayn, Hamzah, and other heroes of the early period of Islamism. The best manuscripts were sold, and many of them were taken away to North Africa.

9. 487/1094. Abu-l-Qâsim-Ahmad, entitled *al-Musta'li-bi-llâh*, the brother of No. 8.—The real power and authority was in the hands of the wazîr al-Afdal the son of Badr.—In 491/1097 the Christian Crusaders penetrated into Asia Minor. This obliged the Seljûq emîrs everywhere to unite

against the common enemy and invader. Al-Afdal, the wazîr of Egypt, seized the opportunity to reconquer Jerusalem (492/1098). He drove away the Ortoqs who had occupied it 20 years. But in the following year, 493/1099, the Crusaders took that sacred city. Al-Afdal gathered a large army in Egypt and advanced into Palestine, intending to retake Jerusalem. The Crusaders met him near Askalân, not far from Gaza, and defeated him.

10. 495/1101. Al-âmir-bi-ahkâmi-llâh, the son of No. 9.— He was stabbed on the 7th of October 1129 or 1130 by Assassins. Having left no male issue, he was succeeded by his cousin.

11. 524/1129 or 1130. 'Abd-ul-Majîd son of Muhammad son of al-Mustanşir, entitled al-Hâfiż-li-dîni-llâh. He appointed as his wazîr one of the sons of al-Afdal; the latter had been murdered by Assassins during the reign of Al-âmir. This ruler caused several of his wazîrs to be killed; among them his own son. He was succeeded by his other son Isma'il.

12. 544/1149. Isma'il son of al-Hâfiż was entitled al-Žâfir-bi-a'adâ-i-llâh. Although he ruled but little over 4 years, yet he changed his wazîrs often, for he dared not trust them. The last wazîr, 'Abbâs, was of the North African Berber tribe of Šanhâjah. He killed the king (Fâtimite Caliph) in April 1153 or 1154, and set the king's minor son 'Isa on the throne.

13. 549/1154. 'Isa, entitled al-Fâ-iż-bi-našri-llâh, was five years old when the Berber wazîr set him on the throne of his fathers. This child died when only eleven years old. Since the days of No. 8 the Fatimite dynasty had been rapidly declining in power.

14. 556/1160. 'Abd-ullah son of Yûsuf son of al-Hâfiż, entitled al-Âdid-li-dîni-llâh, was set upon the throne of his ancestors (forefathers) by the wazîr Šâlih. The latter gave him one of his daughters to wife. The other women of the harîm were jealous and had him murdered. Some consider him the last of the Fâtimites; others say he was succeeded for a very short time by his son Al-'âdil, who would thus be the fifteenth and last of this blood-thirsty and ill-fated line of Shi'iite rulers over Egypt.

15. Al-'âdil.— Egypt, during the reigns of the two last-named, had been divided into two parties, one led by Darghâm and the other by Shâwîr. These two leaders and rivals fought over the wazîrate. Shâwîr sought the help of Nûr-ud-dîn the Kurd, who was then master of Aleppo and Damascus. Nûruddîn sent an army to Egypt under the lead of Shirqûh; and Darghâm's power was broken. But Shâwîr became jealous of Shirqûh and called in the help (interference) of Amauri, the Crusader and Christian (European) king of Jerusalem. Amauri marched into Egypt and drove Shirqûh the Kurd out of the land. Nûruddîn of Aleppo and Damascus soon gathered another army, and sent it under Shirqûh and his own nephew Šalâh-ud-dîn al-Ayyûbi. Shirqûh did not succeed; king Amauri hoped to establish his authority permanently over Egypt and add it to his kingdom of Jerusalem. This was not what Shâwîr wanted; so he appealed again to Nûruddîn, who sent him a third army under Šalâh-ud-dîn. They drove Amauri and the Europeans out of Egypt; but Shâwîr was killed. Shirqûh became governor of Egypt as the representative of Nûruddîn. The latter was a Sunnite Muslim and favored the party of the 'Abbâside Caliphs, whom he wished to gain as his friends. So he wrote ordering (instructing) Shirqûh to restore the name of the 'Abbâside Caliph al-Mustadhi in the Friday khutbah throughout Egypt, and depose the Fatimite Shi'iite Caliph, which was done. Thus ended the great Fatimite Schism which had existed in Egypt since 358/970. (See above p. 144, under the reign of al-Mu'izz, the fourth Fâtimite.) Shirqûh being very old, lived but a short time to enjoy his successes. On his death Šalâh-ud-dîn al-Ayyûbi, the nephew of Nûruddîn, became governor of Egypt. He was still quite a young man. He is the founder of the Ayyubide or Kurdish dynasty, which ruled over Egypt from 1171 to 1250.

The Fâtimites ruled from 297/909 to 567/1171;— from 297/909 to 362/972 they resided in North-Africa; and from 362/972 to 567/1171 they resided at New Cairo.

**Summary.** The Fâtimids, like the Idrisids in the far West, were or pretended to be descendants of the Lady Fâtimah the Prophet's daughter. The Idrisids had prepared the way for them, and numerous dâ'is or missionaries had impregnated the Berbers with Shi'ite doctrine, until the task of the new 'prophet' 'Ubayd Allah, who took the title of al-Mahdi, and claimed to be Caliph and Prince of the Faithful, became simple: in 297/909, the second year of the Caliphate of the 'Abbâsid al-Muqtadir, he suppressed the effete remnant of the Aghlabids and soon made himself master of all North Africa, with the exception of the Idrisid kingdom of Morocco. The Fâtimid capital was the city of al-Mahdiyah, near Tunis.

Half a century later they added Egypt and Syria to their dominions. Jawhar the Fâtimid general, a Sicilian captive, conquered the former country from the Ikhshîdid boy-king in 969/356, and founded the fortified palace al-Qâhirah, which developed into the city of Cairo. Southern Syria was taken immediately after Egypt, and Aleppo was incorporated in 881/991 into the Fâtimid Empire, which now stretched from the Syrian Desert and the Orontes River to the eastern borders of Morocco.

The removal of the seat of government and royal residence from Qayrawân and al-Mahdiyah to Cairo, however, cost the Fâtimids the loss of their western provinces (see above, the Aghlabids); and the Normans gained Sicily in 1071, Malta in 1098, Tripoli in 1146, and al-Mahdiyah and Qayrawân in 1148: but the power of the Fâtimid Caliphs in Egypt and Syria long continued undiminished, and their wealth and commerce spread throughout the Mediterranean lands. Saladin supplanted the last Fâtimid Caliph in 567/1171.

A.H.	a) Rise, Growth, Extension.	A.D.
297	al-Mahdi Abu Muhammad 'Ubayd Allah . . . . .	909
322	al-Qâ'im Abu-l-Qâsim Muhammed . . . . .	934
334	al-Manṣûr Abu Tâhir Isma'il . . . . .	945
341	al-Mu'izz Abu Tamîm Ma'add (Egypt, Syria, &c.) . . . . .	952
365	al-'Azîz Abu Mansûr Nizâr . . . . .	975
386	al-Hâkim Abu 'Ali Mansûr . . . . .	996
	<i>b) The Decline begins.</i>	
411	al-Zâhir Abu-l-Hasan 'Ali . . . . .	1020
427	al-Mustanṣîr Abu Tamîm Ma'add . . . . .	1035
	<i>c) Rapid Decline.</i>	
487	al-Musta'li Abu-l-Qâsim Ahmad . . . . .	1094
495	al-âmir Abu 'Ali al-Manṣûr . . . . .	1101
524	al-Hâfiẓ Abu-l-Maymûn 'Abd-ul-Majid . . . . .	1130
544	al-Zâfir Abu-l-Mansûr Isma'il . . . . .	1149
549	al-Fâ-iż Abu-l-Qâsim 'Isâ . . . . .	1154

*d) Shirqâh and Saladin come to Egypt.*

555—567 al-'âdîd Abu-Muhammad 'Abd Allah; al-'âdîl, his son 1160—1171.

(They were overthrown by the Ayyûbids.)

**North Africa,**

from the VIIIth Century to the XIIIth.

The narrow strip of habitable land between the Great African Desert and the Mediterranean Sea was always the nursery of schismatics. The superstitious and credulous Berbers offered a favorable soil for the germination of all varieties of heresy from the Orthodox Muslim Faith. Any would-be prophet who found himself "without honor in his own country" had only to go to the Berbers of North Africa to be sure of a welcome and an enthusiastic following; whilst the distance from the center of the Eastern Caliphate and the natural turbulence and warlike character of the population predisposed the 'Abbâsids to ignore the disloyalty of provinces which profited them little and cost them ceaseless energy and expense to control. Hence the success in the establishment of 'Alawi dynasties such as the Idrisids and the Fâtimids, and hence also the success of such strange developments out of true Islâm as the Murâwidîn and the Muwâhhidîn, and in our own time the widespread authority of the Sanûsî.

North Africa had been subdued by the Arabs with difficulty between the years 26 and 80/647 and 700, and had since been ruled with varying success by the lieutenants of the Caliphs, both Umayyad and 'Abbâsid. So long as Yazîd b. Hâtim, the popular and energetic governor of Qayrawân for the 'Abbâsids, lived, the tendency of the Berbers to foster rebellion and schism was held in check; but on his death in 170/787, in the first year of Hârûn al-Rashîd's reign, North Africa became a prey to anarchy, which was only suppressed by allowing the local dynasties, which then sprang up, to exercise independent authority. After the year 800 the 'Abbâsid Caliphs had no influence whatever west of the western frontier of Egypt.

The Idrisids in Morocco have been already noticed; so also the Aghlabids, at the close of al-Rashîd's reign. The Aghlabids were overthrown by the Fâtimids, who belong rather to the Egyptian dynasties, and to whom a full chapter has been devoted. The Fâtimid empire, which at one time included the whole North African coast from Egypt to the Atlantic, together with Sicily and Sardinia, became split up into various kingdoms as soon as their removal of their seat of government from al-Mahdiyah to Cairo in 362/972 weakened their control of the more western provinces.

Their lieutenant over Africa, Yûsuf Bulukkîn, chief of the Šanhâja Berbers, soon declared himself independent and founded the dynasty of the Zayrids, whilst another dynasty, the Hammâdids, established themselves at Bujâya in Algeria and restricted the Zayrids' authority to little more than the province of Tunis. Further west, in Morocco, various tribes of Berbers — the Miknâsa, Maghrawa, &c. — acquired independence, and occupied the site of the Idrisids' kingdom, but hardly attained to the dignity of dynasties. These were in turn subdued by the Murâwidîn, who also

took a large part of the territory of the Hammâdids of Algeria; but it was reserved for the Muwahhidîn to reign in the capitals of Hammâd and Zayri (Sanhaja and Bujaya).

362—543. The Zayrids, 8 in all, ruled in Tunis, and were supplanted first by Roger of Sicily, and then by the Muwahhidîn.

398—547. The Hammâdids, 9 in all, ruled in Algeria, and were supplanted by the Muwahhidîn.

A.H.

448—541. a) The Murâwidin or Murâbitin, in Morocco, 1056—1147. Part of Algeria, and Spain.

A.D.

In the middle of the XIth century the successes of the Christians in Spain, the energy of the Genoese and Pisans in recovering for Christendom the islands of Corsica and Sardinia, and the valor of the Normans in Southern Italy, had thoroughly weakened the power of the Arabs in the Mediterranean. The Fâtimids of Egypt alone still maintained the ancient prestige of the Saracens. The Zayrids of Tunis were incapable even of repressing the frequent revolts which disturbed their restricted dominions; and the rivalry between Zayrids, Hammâdids, and Fâtimids prevented any collective action against the Franks. It was time for a Muhammedan revival; and among a people so easily excited to religious exaltation as the Berbers, a revival was always possible if a leader could be found. The leader or would-be prophet appeared in the tribe of Lamtuna in the person of 'Abd Allah b. Tâshfîn. This man preached a holy war or jihâd for the glory of Islâm; and the Berbers hastened to follow him. His adherents called themselves Murâbitin, which literally means 'pickets who have hobbled their horses on the enemy's frontier', and hence 'Protagonists for the Faith'. The Spaniards corrupted the pronunciation into Al-moravides, and the French word 'marabout', or devotee, is a further perversion. The Murâbitin acknowledged the supremacy of the 'Abbâsid Caliphs. The Berbers of the Lamtuna tribe under 'Abd Allah b. Tâshfîn were joined by the great clan of the Masmuda; and, led by Abu Bakr and his second cousin Yûsuf b. Tâshfîn, they reduced Sijilmâsa and Aghmât by the year 460/1068, founded the city of Marrâkush, and in the course of the next 15 years spread over Fâz, Miknâsa, Sabta (Ceuta), Tanja (Tangier), Salee, and the west coast of Morocco.

In 479/1086 Yûsuf b. Tâshfîn, whose great qualities both as general and as administrator had secured the devotion of the Protagonists, was entreated by the 'Abbâdids of Sevilla in Spain to come over and help them against the assaults of Alfonso VI of Castile and Sancho of Aragon and the invincible valor of the Cid Campeador Rodrigo Diaz de Bivar. Yûsuf utterly crushed the Castilian army at the battle of Zallâka, or, as the Spaniards call it, Sacralias, near Badajoz, October 23, 1086; but he did not follow up his victory. Leaving 3000 Berbers to support the Andalusians he returned to

Africa. But in 483/1090 the 'Abbâdids king of Sevilla again prayed him to come and help him against the Christians; and this time Yûsuf annexed the whole of Moorish Spain, with the exception of Toledo, which remained in the possession of the Christians, and of Zaragoza, where the Hûdids were suffered to subsist. The success of the Murâwidin, however, was fleeting: their hardy warriors soon became enervated in soft Andalusia, and offered no adequate resistance to the steady advance of the Christians. They made no attempt to recover command of the Mediterranean, and were content to leave the Hammâdids and the Zayrids in possession of most of Algeria, Tunis, and Tripoli. The Murâwid dynasty had lasted less than a century when the enthusiastic rush of the Muwahhidîn swept over all North Africa and Southern Spain, and left no rival house standing.

448—541. In all 6 of the Murâbitin, in Africa and Spain 1056—1147.

A.H.

524—667. b) The Muwahhidîn, in All North Africa. 1130—1269.

A.D.

The Muwahhidîn or Unitarians were so called because their doctrine was a protest against the realistic anthropomorphism of orthodox Islâm. Their teacher Abu 'Abd Allah Muhammad b. Tumart, a Berber of the Masmuda tribe, began to preach the doctrine of the Unity of God — al-Tawhîd — and took the symbolic title of al-Mahdi at the beginning of the XIIth century. Dying in 522/1128 he left the command of the Unitarians to his friend and general 'Abd-ul-Mu'min, who formally accepted the chief authority over the Masmuda Muwahhidîn in 1130. In 534/1140 'Abd-ul-Mu'min began a long career of conquest. He annihilated the army of the Murâbitin in 1144, captured Oran, Tilimsân, Fâz, Ceuta, Aghmât, and Salee in two years, and by the successful siege of Morocco in 541/1146 put an end to the Murâwid dynasty. Meanwhile he had sent an army into Spain (1145), and in the course of five years reduced the whole Moorish part of the Peninsula to his sway. Master of Morocco and Spain, he next carried his conquests eastwards, and in 547/1152 abolished the Hammâdîd rule in Algeria; in 553/1158 he drove the Norman successors of the Zayrids out of Tunis, and by the annexation of Tripoli united the whole coast from the frontier of Egypt to the Atlantic together with Moorish Spain under his scepter. The Holy War with the Christians in Spain was the chief anxiety of his successors, and the disastrous defeat at Las Navas in 632/1235 was the signal for the expulsion of the Muwahhidîn from the Peninsula, which was then divided between the ever-encroaching Christians and the local Muslim dynasties, among whom the Naṣîdîs of Granada offered the most stubborn resistance to the common enemy, and held out until the fall of their city in 1492/898 delivered the whole of Spain over to Ferdinand and Isabella. The loss of Spain was quickly followed by the undermining of the Muwahhidîn power in Africa. Tripoli had long before been annexed by Saladin, 1172. Their

lieutenants in Tunis, the Hafṣids, threw off their allegiance and founded an independent dynasty in 1228; whose example was followed by the Ziyānids of Tilimsān in western Algeria, in 1235; while, amidst the confusion created by many pretenders to the throne of Morocco, the chiefs of the mountain tribe of the Marīnids pushed their way to the front and put an end to the Muwahhid dynasty by the conquest of their capital, Morocco, in 667/1269. There were in all 13 of this dynasty.

They were superseded by the Marīnids, the Ziyānids, and the Hafṣids.

### The Arabs in Andalusia.

#### 1. The Umayyads:— 2. Other Muslim Princes in Spain.

Andalusia (Vandalicia) is a region in southern Spain, between the Sierra Morena mountains and the Mediterranean Sea, on both sides of the river called al-Wādi-al-kabīr; it formerly included the four Moorish (Arab) kingdoms of Cordōva (Qartabah), Sevilla (Ishbilia), Granada, and Jaen. Its surface is much diversified by mountains, valleys, and plains. Area, 27,153 square miles. Climate, salubrious and lovely, but rather hot. Products: Orange, vine, olives, and splendid horses. People: a mixed race descended from the Phoenicians, Carthaginians, Romans, Goths, Vandals, and Arabs. It is called Vandalicia, or Andalusia, because it was overrun and peopled by the Vandals, a wild Germanic tribe, who in the beginning of the Vth century pressed westwards into Gaul (France) and into Spain, and thence passed over into Africa. In the Middle Ages it was the cradle of Muslim Arab learning, arts and industry in the far West.— Chief cities: Sevilla or Ishbilia, the capital; Cordova or Qartabah; Cadiz, or Qādis, the ancient Phoenician holy city in Hispania; Granada; Jaen or Jayyān; Malaqqah; the chief seaports are Cadiz and Gibraltar.

**Conquest by the Arabs.** Mūsa son of Nuṣayr was an emīr in the West, and the governor of Africa on the part of the Caliph al-Walīd, son of 'Abdul-malik son of Marawān, the sixth of the Umayyades of Damascus. Nuṣayr's residence was at Qayrawān (Cyrene). Count Julian, the governor of the fortress of Ceuta, on the African side of the Straits of

Gibraltar, hated Roderic, Prince of the Goths, who held his Court at Tolēdo, south of Madrid and on the river Tagus. The Count paid a visit to Mūsa son of Nuṣayr and offered to show him the way to conquer Spain. Mūsa sent Tārif, and Tāriq son of Ziyād of the Layth tribe, with 500 men, in Count Julian's four ships, to make a raid upon the southern coast of Andalusia. This was in the year 92/710. About 10,000 North African Berbers joined them. The invading army was divided into two corps, the one under Tāriq son of Ziyād, and the other under Tarīf son of Mālik of the Nakh'a tribe. The first corps landed at Jabal-tāriq; the second at Tarifa. They threw up intrenchments and earth-works to serve them as a bulwark of defence. Roderic king of the Goths came down against them with his army, in 711. The opposing armies met in Wādi Bakka, on the banks of a creek in the plain called Sharīsh. The battle lasted off and on for a whole week. The Spaniards were totally defeated. Tāriq at once sent messengers to Mūsa, telling him of his great victory. Mūsa started from Qayrawān (Cyrene) with a large force, which he collected from the Arabs and vassal Berbers, and came to the gulf of Zuqāq, between Tangiers and the "Green Island". He entered Andalusia and joined Tāriq. Mūsa then completed the conquest of Andalusia, penetrating and conquering as far as Barcelona on the north-east, and Cadiz on the south-west. By order of the Caliph al-Walīd at Damascus, Mūsa returned to Qayrawān, after having appointed his own son 'Abd-ul-'Azīz governor of Andalusia, and having chosen Cordōva (Qartabah) as the chief seat of the newly-conquered territory. It remained a province of the eastern Caliphs, ruled by Arab governors in the name of the Umayyades of Damascus and of the 'Abbāsides of Mesopotamia, from 94/712 till 138/756; after which it became the kingdom of the Western Umayyade Caliphs.

**The Umayyades and Other Princes in Spain. Three Periods:**

I. From 'Abdu-l-Rahmān First to al-Hakam Second; the Founding of the Umayyade Dynasty in Spain, and their Glory.

II. From Hishâm Second to Hishâm Third; the Decline of the Umayyades in Spain.

The IIIrd Period is the History of Granada, or that part of Spain which remained under Muslim Rule from and after the Overthrow of the Umayyades till the fall of Granada in 1492 and the final Expulsion of the Muslims from the Peninsula in 1610.

**The Founding of the Western Umayyade Caliphate.** — After the overthrow of the Umayyades in Syria, at Damascus, the supremacy over the Arab Empire passed into the hands of the Hâshimite House of 'Abbâs, the first of whom was Abul-'abbâs al-saffâb, 132/749. He and his successors after him sought to extirpate (root out) the Umayyades. One of these, 'Abdul-Rahmân, afterwards surnamed al-Dâkhil, son of Mu'âwiyah son of Hishâm son of 'Abdul-Malik, hid himself, eluded the vigilance and vindictiveness of the 'Abâssides, fled to Egypt, thence to Barqah in North Africa, and thence to a small town in the West, called Tâhir, where he took refuge with some relations of one of his maternal uncles living among the Berbers of Tripoli. But 'Abdul-Rahmân son of Habîb of the Fîhr tribe, who was then ruler of the West, and who had declared his allegiance to the House of 'Abbâs, sought to arrest the fugitive. Hereupon the Umayyade 'Abdu-l-Rahmân fled to some people of the inhabitants of Maquinez, and sent thence his faithful servant and companion Badr to Andalusia, to the partisans and followers of the Marawânite House. They received Badr joyfully, and began to proclaim 'Abdu-l-Rahmân as the rightful Lord and Caliph. The Arabs of Andalusia were at that time divided into two rival parties, the Yamanites and the Mudarites, the same as the Arabs in Syria. The Yamanites, who had always been favored by the Umayyade Caliphs of Damascus more than the Mudarites, declared themselves ready to take the side of Badr and his fugitive master. Badr returned to Africa and told him of the state of feeling among the Yamanites of Andalusia. At once 'Abdu-l-Rahmân crossed over into Spain in 137/755 or 756, during the Caliphate of Abu-

Ja'afar al-Manšûr. A large number of Arabs at Sevilla recognised him as the rightful Successor; their example was followed by the Arabs of Cordova, Osûna and other places. This news soon reached Yûsuf, son of 'Abdu-l-Rahmân of the Fîhr tribe, who was at that time the governor general of Andalusia.

He attacked the young pretender, but was defeated; and 'Abdu-l-Rahman-al-dâkhil took possession of the palace, al-Qâšr, at Cordova. Next year he was recognised as Caliph by the people of Malaqqah, Xeres, and many other towns. Yûsuf for a long time held out against the new Caliph, but was at last killed in 141/758; and the authority of the Umayyade was fully established over all the Muslim portion of Spain. The khutbah for the 'Abbâsides was stopped, and the Umayyade Caliphate took a fresh start at the other extreme end of the lovely Mediterranean Sea, where it lasted from 138/756 to 422/1031. 'Abdu-l-Rahmân was called "al-amîr"; and so also were called his successors down to the eighth, i. e., 'Abdu-l-Rahmân-al-nâšir, who assumed the fuller title of "emîru-l-muminîn", or Commander of the Believers.

A.H.		A.D.
138 — 422.	The Umayyads of Cordova.	756 — 1031.
a) Founding of Power, and Glory.		
(1)	138	'Abd-ul-Rahmân I al-dâkhil . . . . .
(2)	172	Hishâm I . . . . .
(3)	180	al-Hakam I . . . . .
(4)	206	'Abd-ul-Rahmân II . . . . .
(5)	238	Muhammad I . . . . .
(6)	273	al-Mundhir . . . . .
(7)	275	'Abd Allah . . . . .
(8)	300	'Abd-ul-Rahmân III (al-khalifah al-Nâšir) . . . . .
(9)	350	al-Hakam II al-Mustâñir (free schools) . . . . .
b) Beginning of Decline.		
(10)	366	Hishâm II al-Mu-ayyad . . . . .
(11)	399	Muhammad II al-Mahdi . . . . .
(12)	400	Sulaymân al-Musta'in . . . . .
(11 bis)	400	Muhammad II al-Mahdi (restored) . . . . .

A.H.	c) Rise of the Party Kings.	A.D.
(10 bis) 400	Hishâm II al-Mu'ayyad (restored)	1010
(12 bis) 403	Sulaymân al-Musta'in (restored)	1013
<i>d) The Idrîsids come over from West Africa.</i>		
(Idr.) 407	'Ali b. Hammûd of the Hammûdids of Malaga	1016
(13) 408	'Abd-ul-Rahmân IV al-Murtadi	1018
(Idr.) 408	Qâsim b. Hammûd	1018
(Idr.) 412	Yahya b. 'Ali	1021
(Idr.) 413	Qâsim b. Hammûd (again)	1022
(14) 414	'Abd-ul-Rahmân V al-Musta'zîr	1023
(15) 414	Muhammad III al-Mustakfi	1024
(Idr.) 416	Yahya b. 'Ali (again)	1026
(16) 418—422	Hishâm III al-Mu'tadd	1027—1031.

(They were supplanted by the Minor Dynasties.)

1. When 'Abdul-Rahmân-al-dâkhil received from the Believers the hand-grip of fealty at Cordôva, he made that city the seat of his kingdom, and erected in it a palace and a house of prayer, on both of which he expended, it is said, 80,000 dinârs of gold. He died, before their completion, in 171/787.

2. Hishâm, his son, succeeded him. But his right to the succession was disputed by his elder brother Suleyman at Toledo, and by his younger brother 'Abdullah. He, however, put down their revolt. Other revolts against his authority were headed by Sa'îd son of Husayn-al-anšâri at Tortôsa, and by Matrûh son of Suleymân son of Yaqûb at Barcelona. He reduced them to submission. On his death, in 180/796, he was succeeded by his son al-Hakam.

3. Al-Hakam I gave himself up to worldly lusts and pleasures, and was deposed by his people, who set up in his stead Muhammad son of al-Qâsim, the latter being one of Hishâm's paternal uncles. Hereupon al-Hakam reformed his ways and was again reinstated as the emîr of the Moorish Arabs. He organised the Arab army in Andalusia, and held a magnificent royal court. On his death, in 206/821 or 822, he was succeeded by his son 'Abdu-l-Rahmân Second.

4. 'Abdu-l-Rahmân-al-aüsât, or the Second, was learned in philosophy and in the Law. He amassed great wealth, built fine palaces, and erected many mosques. In his reign Dharyâb,

the famous singer, the pupil of Ibrahim of Mušul, came to Spain and taught the art of singing and music to the Andalusian Arabs. — This king died in 238/852, and was succeeded by his son Muhammad.

5. Muhammad I, from 238/852—273/886, was succeeded by his son al-Mundhir.

6. Al-Mundhir, from 273/886—275/888, was succeeded by his brother 'Abdullah.

7. 'Abdullah. In his day there occurred several rebellions against his authority, headed respectively by Ibn-Mardân in Batliyûs (?); by Ibn-Tâkit in Mâridah; by Lubb son of Muhammad at Saragossa and Tolêdo; by Mutrif son of Mûsa the Hawwâri at Shant-Mari; by the Christian chief Ibn-Hafṣûn at Bobastro and Malaqqah in Elvira; and by the rebels at Sevilla. 'Abdullah died in 300/912 and was succeeded by his grandson 'Abdu-l-Rahmân.

8. 'Abdu-l-Rahmân Third, son of Muhammad, assumed the title of Emîr-al-Mu'minîn, and was called also al-Nâšir-li-dîni-llâh. He carried on wars against the Christian chiefs of northern Spain. His reign, which lasted over 50 years, of which twenty were a time of peace, is the period in which the Arab kingdom in Spain reached its greatest glory. Cordova was the seat of science and art, and rivalled the city of Bagdad. His forefathers had set up splendid buildings; he brought architects from Constantinople and Bagdad, and built others still more magnificent. The aqueducts which brought the water to his palace are considered by the historian al-Maqqari as one of the greatest triumphs of architecture. He founded a city which he called al-Zâhra and made it his residence. This city was built for his favorite concubine al-Zâhrâ, and lay about 5 miles north of Cordova. In his day the revenues of the kingdom reached the enormous sum of six million dinârs of gold. Agriculture, commerce, and industry flourished as never before or after. Andalusia counted 80 large and flourishing cities, 300 smaller towns, and 12,000 villages and hamlets. This great Caliph died in 350/961, and was succeeded by his son al-Hakam.

9. Al-Hakam Second was entitled al-Mustanṣir. He was fond of books. His agents at Cairo, Damascus and Bagdad collected manuscripts for him. The famous library of this student-king numbered four hundred thousand books. He founded free schools for the poor, so that in his day hardly a Muslim Arab was to be found in his realm who could not at least read and write. The great University at Cordova became one of the most renowned in the Middle Ages.

Fortunate wars against the Christians of Northern Spain and a naval victory near Tangiers over the ships of Buluggin son of Ziri the governor of North Africa on the part of the Fātimites, mark this reign as one great in war as well as in science.

A few months before his death, 366/976, he gathered the great men of his Court and kingdom, and got them to recognise as his rightful successor his minor son, Hishām Second, then only eleven years old. Al-Hakam was so popular and beloved that they acceded to his wish, although till then no minor prince had ascended the throne of Cordova, and although the Arabs foresaw and feared that the youthful Hishām's mother Šubh, a woman of great influence at Court, would end by getting the power into her hands. — After al-Hakam, the Umayyade power in Andalusia began to decline.

10. Hishām Second, the minor, assumed the title of al-mu-ayyad. The palace eunuchs sought to kill him but did not succeed. His wazīr al-Manṣūr son of Abu-'āmir gained great influence over the young monarch, and at last got all the power into his hands. This wazīr was entitled 'al-hājib'; when he died, in 374/984, his son al-Mužfir succeeded to the high office of 'hājib'; and afterwards his other son 'Abdu-l-Rahmān, the brother of al-Mužfir, succeeded to it under the title of al-Nāṣir; he acquired such ascendancy over the king al-Mu-ayyad that he forced him to designate him as his successor, to give him a written decree to this effect, and to give him the grasp of his right hand in solemn confirmation of this decree. The other members of the Umayyade royal family

and all those who were descended from the tribe of Quraysh, were greatly dissatisfied with the ambitious designs of this wazīr, who aimed at the throne itself. So they agreed to take away the direction of the affairs of State from the Mudarite party and confide it to the other rival party, namely to the Yamanites. They availed themselves of the absence of the wazīr al-Nāṣir, on the frontiers, to rebel openly, in 399/1008.

11. They deposed al-Mu-ayyad, and proclaimed Muhammad son of Hishām son of 'Abdu-l-Jabbār son of 'Abdu-l-Rahmān I, the Great Conqueror, as the rightful king and Caliph, and gave him the title of al-Mahdi. They induced him to kill the wazīr al-Nāṣir, and thus ended the supremacy of the Banu 'āmir. But the Berbers rebelled against the newly-proclaimed al-Mahdi, and he had to flee.

12. They then proclaimed Sulaymān son of al-Hakam son of al-Nāṣir, and he assumed the title of al-Musta'īn, in the year 400/1009.

But Muhammad al-Mahdi, who had fled, gathered an army with the help of Alphonso Fifth of Castille, the Christian prince, and regained his lost kingdom (401/1010). After fighting for some time against the Berbers, Muhammad al-Mahdi was defeated and killed, and Hishām Second al-Mu-ayyad was reinstated in 403/1012. Rebellions and wars did not cease. The Berbers attacked Hishām al-Mu-ayyad; and al-Musta'īn Suleyman re-entered the country with the Berbers of Africa, who overran all the provinces of Andalusia. About this time the youthful prince of the 'āmir party wrote letters to all the people calling upon them to rise against Sulayman al-Musta'īn. They agreed, and sent letters to 'Ali son of Hammūd son of Abu-l-aysh of the powerful Idrīsite rulers in western Africa, asking him to cross over and help them. He went across in 405/1014 and took possession of Cordova in 406/1015. Sulayman al-Musta'īn, his brother, and his father were all three killed.

The Umayyade dynasty was overthrown, and the supremacy over the Muslims of Andalusia passed into the hands of the Idrisides, who were 'Alawiyyīn. Soon after these great

changes, Khayrân the 'Alawi revolted against 'Ali son of Hammûd the Idrîsite, and began to search for some member of the ancient House of Umayyah. He succeeded in finding one, namely 'Abdu-l-Rahman son of Muhammad son of 'Abdu-l-Malik son of 'Abdu-l-Rahmân I the Great Conqueror, who had fled from Cordôva in disguise.

13. 'Abdu-l-Rahmân IV was proclaimed as the rightful ruler, and assumed the title of al-Murtadi. Most of the Muslims of Andalusia recognised him, in 408/1017. But al-Murtadi soon forgot the great services that Khayrân the 'Alawi had rendered him, and attacked the people of Grenada and their prince, who was a descendant of the Banu Zîrî that ruled at Šuhâjah as the viceroys of the Fâtimites, after the latter had removed from Mahdiyyah to Cairo. Al-Murtadi was defeated and killed; his brother Hishâm fled. Afterwards al-Nâšir 'Ali son of Hammûd son of Abu-l-aysh was killed, and was succeeded by his brother al-Qâsim. Al-Qâsim al-Ma-mun went to Sevilla, and Yahya al-Mu'atâli remained at Cordova.

14. The Umayyade dynasty was re-instated; the people chose 'Abdu-l-Rahman V son of Hishâm son of 'Abdu-l-Jabbâr, the brother of al-Mahdi who had been recently defeated and killed, and swore allegiance to him in 414/1023. He assumed the title of al-Mustažhir. (Cf. No. 11.)

15. Muhammad III al-Mustakfi-bi-llah ruled from 414 to 416 = 1024 — 1025.

16. In 418/1027 they swore fealty to Hishâm the Third al-Mu'atadd, who ruled till 422/1031. He was the last of the Umayyades in Andalusia, who were 16 in all.

2. After him the more prominent Muslim rulers  
of Andalusia at Cordova were:

A.D.	
1031	Jawâhir.
1044	Muhammad Third.
1060	Muhammad Fourth.
1069	Muhammad Fifth (Siege of Toledo in 1082).
1094	Yûsuf First.
1107	'Ali.

A.D.	
1144	Tâshifin.
1147	'Abdu-l-Mun'im.
1163	Yûsuf Second.
1178	Ya'qûb First.
1199	Muhammad Sixth.
1213	Ya'qûb Second.
1218	Abu-Ya'qûb.
1223	Abu-Mâlik.
1225	Al-Ma'nûn (died in Morocco).

1226 Abu 'Ali. Cordova was surprised by Ferdinand of Leon and Castille and taken. — The Caliphate of Cordova fell in the year 1236. The Moors or Arabs of Spain then established a Kingdom at Grenada in the south.

3. The Nasrid Sultans of Grenada in the south were:

A.D.	
1232	Muhammad I (he encouraged literature).
1273	Muhammad II.
1302	Muhammad III.
1309	Al-Nâšir.
1313	Isma'il I.
1325	Muhammad IV.
1333	Yûsuf I.
1354	Muhammad V.
1359	Isma'il II.
1360	Abu-Sa'îd.
1391	Yûsuf II.
1396	Muhammad VI.
1408	Yûsuf III.
1423	Muhammad VII.
1427	Muhammad VIII.
1429	Muhammad VII restored.
1432	Yûsuf IV.
1432	Muhammad VII again restored.
1445	Muhammad IX.
1454	Muhammad X.
1463	'Ali.
1483	Abu-'Abdullah.
1484	'Abdullah al-Zaggâl. The Fall of Granada. The Christian Monarchy in Spain was consolidated. In the year 1492 Ferdinand and Isabella entered Grenada, and the Muslim rule in Spain ceased, in 897 after the Flight. (Hughes, Dict. of Islâm, sub verb. Khalifah.)

Minor Spanish Dynasties, or Petty Kings, called *Muluk-ul-Tawâif*:

A.H.	A.D.
(1) 407—449	The Hammûdids in Malaga . . . 1016—1057
(2) 431—450	> Hammûdids in Algeciras . . . 1039—1058
(3) 414—484	'Abbâdîds in Sevilla . . . 1023—1091
(4) 403—483	Zayrids in Granada . . . 1012—1090
(5) 422—461	Jawharids in Cordova . . . 1031—1068
(6) 427—478	Dhu-l-Nûnids in Toledo . . . 1035—1085
(7) 412—478	'Âmirids in Valencia . . . 1021—1085
(8) 410—536	Tojibids and Hûdids in Zaragoza 1019—1141
(9) 408—468	Kings of Denia . . . 1017—1075

**Summary:** Spain from the VIIIth to the XVth century. Andalusia was conquered by the Muslims in 91—93/710—712, and was ruled, like the other provinces of the Arab Empire, by a series of governors appointed by the Umayyad Caliphs in Damascus, until 138/756. Among the few members of the ancient Umayyad family who had escaped the general massacre which signalized the accession of the 'Abbâsids was the youthful 'Abd-ul-Rahmân, a grandson of Hishâm, the 10th Umayyad Caliph. After some years of wandering, to escape the clutches of the 'Abbâsid Party, he took advantage of the disordered state of Andalusia, which was divided by the jealousies of the Berbers and the rivalries between the Mudarite and Yamanite factions of the Arab tribes, to offer himself as king.

He met with an encouraging answer, and landed in Andalusia at the close of 755/137. In the following year, 138, he received the homage of most of Muslim Spain, and successfully repelled an invasion of 'Abbâsid troops.

His successors maintained themselves on the throne of Cordova with varying success against the encroachments of the Christians of the north, and the insurrections of the many factions among their own subjects, for two centuries and a half. They contented themselves with the titles of amir and sultân, until 'Abd-ul-Rahman III, the eighth, adopted that of khalîfah in 317/929. He was the greatest of the line, and not only exercised absolute sway over his subjects and kept the Christian kings of Leon, Castile and Navarra in check, but warded off the chief danger to Moorish Spain — invasion from Africa — and maintained his authority on the Mediterranean by powerful fleets.

After his death, no great Ummayyad carried on his work; but the famous minister and general, al-Manṣûr, preserved for a time the unity of the kingdom. After this, at the beginning of the XIth century, Moorish Spain became a prey to factions and adventurers, and a number of petty dynasties arose, who are known as the Party Kings, or *Muluk-ul-Tawâif*.

Most of these were absorbed by the most distinguished of their number, the cultured House of the 'Abbâdîds of Sevilla, who were the leaders of

the Spanish Moors against the encroachments of the Christians, until they were forced to summon the Al-murâwidîn to their aid, and discovered that they had invited a master instead of an ally.

In 1086/481 the Al-murâwidîn or al-Murâbitîn of Morocco and Algiers came to Spain, summoned by the 'Abbâdîds of Sevilla, to help them against Alfonso of Leon. In 1090/488 they came again, and this time they conquered all Moorish Spain, and made it a province of their African Empire (see above, the Section on 'North Africa').

Their successors in Africa, the al-Muwâhhidîn, similarly annexed the Spanish province in 1145—1150 (see p. 153). A few petty dynasties sprang up at Valencia and Murcia between these two invasions, and during the decline of the power of the Muwâhhidîn; but the only important line was that of the Našrids or Banu Naš of Granada, whose cultivated Court and beautiful palace, called al-Hamra, for a time revived the splendor and distinction of Moorish Spain as it had been in the days of the great Caliph 'Abd-ul-Rahmân III. Their long struggle against the advancing Christians, however, ended in the fall of Granada before the assaults of Ferdinand and Isabella of Castile in 897/1492; and with the flight of Abu 'Abdallah Muhammad XI (Boabdil), the last remnant of Muslim rule vanished from the Peninsula.

In the East, the supremacy of the conquering Arab race had begun to decline when the 8th 'Abbâsid formed the main body of his troops out of foreign slaves; it was greatly weakened by the Persian Bûyids and Turkish Saljûqs; and it was wholly stifled there when Hulagu the Mongol took Bagdad in 1257.

In Egypt, Arab supremacy began to decline when the 8th Fâtimid formed his army mostly of Turkish mercenaries; and Arab rule over this region ceased when the Kurdish conquerors supplanted the last Fâtimid in 1170.

Closing Remark. The poet says:

Three things bear mighty sway with men:  
The sword, the scepter, and the pen.

The sword was wrested out of the hands of the Arabs by the Bûyids and Saljûqs. The scepter was wrenched from them by the Kurd Nûruddin and by the Mongol Hulagu. The pen alone has remained — but not in all the countries which the Arabs had conquered. At the two extreme ends — Spain and Persia — the original Aryan tongues never gave place, among the masses, to the Arabic form of human speech. In Mesopotamia and Syria, however, as well as in Egypt and North Africa, the old more or less cognate languages of the subdued races had been slowly transformed, by an easy transition, into their sister-tongue, the Arabic, which has continued to this day to be the prevalent language throughout these countries. The pen of the Arabs thus still holds mighty sway over the minds of men from the Euphrates to the Straits of Gibraltar.

uncle and prince of Damascus and Aleppo, two swords, and confirmed him as prince of Syria and Egypt. He also sent gifts to Saladdin, and among other things the Black Cloth of the 'Abbâsides, to be laid over the pulpit. Thus Cairo ceased to be a capital city and became the chief city of a province.

Nuruddin found himself the acknowledged ruler over nearly the whole of Syria and Palestine, over part of Arabia, part of Asia Minor, and part of Northern Mesopotamia, to which he further added Egypt. But his nephew Saladdin seems from the outset to have meditated (aimed at) making himself independent ruler of the Nile Valley; for he actively carried on the organisation of the civil and military branches of the country under his administration. Nuruddin, suspecting Saladdin's ambition, sent for him to meet him at Karak, southeast of the Dead Sea, with some troops, as he needed his help against the Christian Crusaders, whom he intended to attack. Saladdin sent word promising to go, but did not do so, pretending that the state of Egypt would not allow of his absence. Nuruddin then wrote to his nephew Saladdin threatening to remove him from his position of governor over Egypt. Saladdin consulted his father and other relatives and the chiefs of his army. They agreed that if Nuruddin should come down to Egypt to carry out his threat, they would fight him. But Nadjm-ul-dîn, the father of Saladdin, alone disapproved of this course, and said that Nuruddin was their lord, whom they ought and would all obey if he should come. Then Ayyûb, Saladdin's uncle, counselled him to write to Nuruddin protesting that he was his obedient and loyal servant. Saladdin then wrote a letter, which was dictated by his father. On receiving it, Nuruddin was satisfied and appeased, gave up marching upon Egypt, and turned his attention to his wars against the Christian kingdom of Jerusalem. It is said that about this time Nuruddin introduced the employment of carrier-pigeons, to bring him letters from the distant parts of his vast kingdom.

The Crusaders were at that time strong in Palestine and Syria, especially on the sea-coast, and had only two powerful

## Appendix:

### Egypt since the Downfall of Arab Supremacy.

#### Kurdish Dynasty of Ayyûbid Sultans.

1. Šalâhu-l-dîn ibn Yûsuf . . . . .	567/1171
2. Al-Maliku-l-'azîz ibn Yûsuf . . . . .	589/1193
3. Al-Maliku-l-mansûr ibnu-l-'azîz . . . . .	595/1198
*4. Al-Maliku-l-'âdil I ibn Ayyûb . . . . .	596/1200
*5. Al-Maliku-l-Kâmil ibnu-l-'âdil . . . . .	615/1218
*6. Al-Maliku-l-'âdil II ibnu-l-Kâmil . . . . .	635/1238
*7. Al-Maliku-l-Šâlih ibnu-l-Kâmil . . . . .	637/1240
*8. Al-Maliku-l-mu'azzam ibnu-l-Šâlih . . . . .	647/1249

From 567/1171 to 648/1250, eighty years.  
9. Some add al-Ashraf Musa, see p. 182. 648—650/1250—1252

\* These Sultans ruled also at Damascus..

1. 567/1171 to 589/1193. Šalâhu-l-dîn Yûsuf. The 14th and 15th rulers of the Fâtimite dynasty in Egypt were respectively Al-'âdil and Al-'âdil. Enough has been said above about the manner in which Šalâhu-l-dîn acquired the power in Egypt (see the close of the chapter on the Fâtimites). When the last ruler of that schismatic dynasty died, Šalâhu-l-dîn took possession of the royal palace in Cairo, and then caused all the remaining members of the Fâtimite family, about 9 in number, to be arrested. He appropriated (confiscated) all their treasures; among other valuables that were found was a splendid library containing nearly one hundred thousand volumes of the best Arabic manuscripts.

The Bâdgad Caliph was so pleased to learn of the downfall of the Fâtimites and the resumption of his name in the Friday prayer that he sent to Ata-bek Nuru-l-dîn, Saladdin's

adversaries, to wit, Nuruddin the Ata-bek of Damascus and Aleppo, and his nephew Saladdin in Egypt. Saladdin's ambition was to be a great conqueror, and to be independent of his uncle. Whenever the latter was called away by wars in Mesopotamia, Saladdin would attack Palestine; and on Nuruddin's return to Syria, he would withdraw to Egypt. These two near relatives, both of them ambitious, able and courageous warriors, were consequently at enmity.

Nuruddin was preparing to invade Egypt, when the mighty King of Terrors, whom no creature can withstand, summoned him from Time to Eternity. He died of inflammation of the throat on the 8th day of Ramadan 569 Fl., at Damascus, in the 60th year of his age, after having ruled 29 years, beloved and lamented alike by Muslims and Christians.

He left his kingdom, which extended from Yaman in Arabia to Diar-Bakr in Upper Mesopotamia, to his minor son Isma'il-al-Maliku-l-Šâlih, then only eleven years old. Shamsu-l-dîn-Muhammad son of al-Muqdim was made regent during Isma'il's minority. The Christian king of Jerusalem made an unsuccessful attack upon Damascus. The governors of the different provinces dependent upon the kingdom left by Nuruddin sought to make themselves independent. Saladdin, however, wrote to them all, telling them that it was their duty to obey Nuruddin's son and successor, and sent coins that he had caused to be struck in Egypt with the superscription of the youthful Sultan Isma'il. Saladdin further said in those letters that he would betake himself in person to Damascus, to pay homage to the successor of the great monarch to whom he owed his own greatness, and would punish any disobedient subjects.

Saladdin did in fact soon after come to Damascus, and drove away Sayfu-l-dîn al-Ghâzi, Nuruddin's nephew, who had usurped the power. He re-instated Isma'il al-Šâlih. But when he retook those places that had become semi-independent (such as Himš, Hamah, Bârîn, Salâmiyyah, Ba'albak and Raha), he did not restore them to al-Šâlih, but annexed them to his own dominions. — Al-Šâlih appealed, for help against Saladdin, to

his paternal cousin Sayfu-l-dîn al-Ghâzi, governor of Mušul (whom Saladdin had expelled from Damascus). Sayf brought an army to reinforce al-Šâlih. The two forces met, and attacked Saladdin on the 19th of Ramadân 570 Fl. near Hamâh on the river Orontes. He defeated the united armies, captured all they had, took the city and fortress of Aleppo, stopped the mention of al-Šâlih's name in the Friday khutbah, and substituted his own name.

Hereupon he openly proclaimed himself sultan (not Caliph) of Egypt and Syria. Thus the Crusaders became his direct, immediate, and neighboring enemies. While he was engaged in the region of Aleppo, they attacked and devastated the towns of western Syria, for Tûrân Shah, Saladdin's brother, was unable to repulse them. Saladdin then sent to Egypt and brought up an army which put a stop to the incursions of the Crusaders. He then concluded peace with Sayfu-l-dîn al-Ghâzi and with al-Šâlih, on the condition that he should retain full and undisputed possession of all the places he had taken. He then appointed his brother Tûrân Shah as the successor-elect over Damascus, and returned to Egypt on the 20th of Muharram 572.

During his absence from Egypt he had left it in charge of his wazîr the emîr Bahâ-ul-din, a Persian eunuch. This emîr repaired the Nile embankments, that had been left to go to ruin during the latter part of the Fâtimite supremacy; for which purpose he made use of stones taken from the smaller pyramids that then stood around the great pyramids of Gîzah. He also laid a good and raised road along the bank of the Nile, so as to facilitate communication between the capital and Upper and Lower Egypt in the season of the high Nile.

The only two palaces of importance that Saladdin had at that time in Cairo were edifices from the days of the Fâtimite rulers. He turned them into quarters for the officers and officials of the army and government, and built on the northernmost bluff of Mount Muqattam, overlooking the city, a strong and extensive fortress that commanded the capital, should the

inhabitants dare to rise. In this fortress he built himself a palace, to serve as his residence and royal Court; it stood on the site of an older building, dating from the days of the Tûlûnides, and known by the name of the "airy palace". Most of the stones used for this fortress were brought from the ruins of ancient Memphis and from the pyramids. While the fortress or citadel was building, Bahâ-ul-dîn came across the remains of a very deep and ancient Egyptian well, quite filled up with earth and rubbish; cut in the solid rock, and having a spiral gently-sloping staircase running round the main shaft, which is in two parts, the upper part of the shaft being 160 feet deep, and the lower, which is not directly under the upper, being 130 feet deep. This is the well-known bîr-Yûsuf in the Citadel.

Great granaries were built at Fuštât which are to this day called makhâzin-Yûsuf. Saladdin had begun as early as the year 566 to surround Cairo with a strong wall. His wazîr the eunuch intended to carry it all around, so as to take in Cairo, Fuštât and the Qašr-ul-Sham'a. But finding the area too vast, Saladdin carried it around Cairo and the Citadel only. The wall had been first built by Jawhar the successful general of the Fâtimite al-Mu'izz. The second time it was built by Amir-ul-juyûsh, and the third time by Bahâ-ul-dîn at Saladdin's command. Its total length was 29,302 hâshimite ells or cubits.

In 573 Fl., the Crusaders again began hostilities. In a battle near Ramleh between Saladdin and them, they were the gainers. In 576 his brother Tûrân Shah died at Alexandria, and his sister had the body removed to Damascus and buried there.

Upon the death of al-Šâlih of Damascus, he was succeeded by Izzu-l-dîn king of Mušul, who sought to violate the treaty that had been concluded by the deceased al-Šâlih with Saladdin. So the latter again invaded Syria in 578 Fl. He besieged Aleppo and retook it, and then conquered, one after the other, the following places in Upper Mesopotamia: Raha, Raqqah, Nišibîn, Sarûj, Khâbûr, Sinjâr, and Harrân. He then encamped before Mušul, which place surrendered to him in 581 Fl., and his name was mentioned thereafter at Mušul in the Friday khutbah.

In Rabi'a Second of the year 583 began the famous and decisive battle of Qarn Hittîn,  $1\frac{1}{2}$  hours west of the Lake of Tiberias (632 feet lower than the Mediterranean Sea surface). It began on a Friday. The Crusaders' army was encamped on Marj Saffuriyyah not far from 'Akka. Saladdin first took the town, but not the castle of Tiberias. The European army thereupon marched to relieve the castle and its defenders. Saladdin marched against the enemy. They met and fought on Thursday the 22nd of Rabi'a Second. The Crusaders were signally defeated, but some of them held the village and hill or rock of Hittîn until they were reduced by thirst. Among the captives taken by Saladdin were Veit (or Guy) of Lusignan, king of Jerusalem, and other European princes and knights. He then took Tiberias Castle and the fortified city of 'Akka. His army then divided into several divisions and took Nablûs, Haifah, Caesarea, Saffuriyyah and Nazareth. Saladdin himself besieged and took the castle of Tibnîn, and the fortified towns of Sidon, Beirut and Jubayl. He then turned southwards and took Askalon and Gaza. Having thus subdued all the important strongholds and seaports of the Crusaders, he attacked Jerusalem, the city of the Great King.

The Crusadêrs in Jerusalem surrendered to Saladdin on the 3d or 4th of July 1187 = 27 Rajab 583 (laylatu-l-mi'arâj). The poets of the Muslims sang the praises of Saladdin: 'Hâdhâ lladhi kânati, l-ayyâmu tantažîru — Fa-l-yûfi li-llahi aqwâmun ma nadharû.' According to the conditions of the treaty of surrender, the European Christians were to pay a ransom for their lives as follows: For each adult male, 20 dinârs (1 dinâr = 10 dirhams of silver); for each adult female, 5 dinârs; for each male or female child, 1 dinâr. Those who failed to furnish the ransom were enslaved.

Tyre still held out. Saladdin besieged this ancient city by land, and had his fleet come up from Egypt to blockade it by sea. The Tyrian fleet attacked and greatly damaged the fleet of the Muslims, which greatly disappointed Saladdin.

But as winter had set in, he raised the siege and put his troops into winter quarters at 'Akka.

In 584 he took the fortress of Kaukab, the city of Tarsûs in Cilicia of Asia Minor, Latakia of Syria, Šihyaun, Bikâs on the Orontes, and the castle of Barzanah.— Antioch then surrendered; then Karak; then Šafad; then the castle of Shaqîf on the river Litâny southeast of Sidon; then Shaubak.

In Rajab 585 the Crusaders received reinforcements from Europe and retook 'Akka. They were going to retake Askalon but Saladdin went and destroyed it. They made overtures of peace on the condition that they were to keep the seacoast. Saladdin accepted; and on the 22nd of Sha'bân 588 peace was concluded between the chief of the Crusaders and Saladdin. All the inhabitants of Syria and Palestine, both Muslims and Christians, rejoiced at this cessation of warfare and bloodshed. Saladdin went to Jerusalem and thence to Damascus, where he gathered his children and other relatives, to enjoy rest and quiet. But this great warrior-king, who had escaped unhurt in so many sieges and battles, was not permitted to withstand the call of Death. He contracted a fever on the 15th of Šafar 589 and died on the 27th, at the age of 57 years, after having ruled 24 years over Egypt, and 19 of these over Syria also.

One of Saladdin's relations was a Qurân reciter named 'Izzu-l-dîn Mûsk. He built a bridge over the great canal or khalîj which flows through Cairo, and called it the Mûski-bridge. In course of time all the neighboring part was known as the Mûski. Then when Saladdin concluded peace with the Italian Republic of Pisa in 569/1173, he permitted European merchants to open funduqs in Alexandria and Cairo. In the latter city they were allowed to have their funduqs in the vicinity of the Mûski-bridge outside of the city walls. This is the origin of the well known Mûski street in Cairo.

Saladdin left 17 sons, and one daughter named Mu-nisah-Khâtûn. She married her cousin Nâširu-l-dîn Muhammad (son

of Sayfu-l-dîn) who was afterwards entitled al-Maliku-l-kâmil. Saladdin's kingdom was divided after his death as follows:

a) His son Nûru-l-dîn assumed the title of al-Maliku-l-afdal and got, as his share, the kingdom of Damascus, the Syrian seacoast, Jerusalem, Bozrah, Bâneâs, and western Syria.

b) Abu-l-fath-al-Ghâzi assumed the title of al-Maliku-l-Zâhir-Ghiyâthu-l-dîn and got, for his share, Aleppo, all eastern Syria, Harrân, Tall-Bâshir, 'Irâz, and Mambij.

c) 'Imâdu-l-dîn 'Uthmân assumed the title of al-Maliku-l-'azîz and got, as his share, Egypt. There thus arose three branches of Ayyûbite rulers: the Aleppine, the Damascene, and the Egyptian or Cairene. The other members of this numerous family were governors of small regions that had been assigned to them by Saladdin; but they stood under the supremacy of one or the other of the three above named sovereign rulers. (Cf. p. 81, N.B.)

It has been said above that when Nûr-u-l-dîn died, his kingdom extended from Diyâr-Bakr to Yaman. The Holy Cities of the Hijâz generally formed part of the dominion of the ruler of Egypt; and in 569/1173 Saladin sent his brother Tûrân Shah to govern the Yaman. The Ayyûbid conquest formed the great crisis in the mediaeval history of Arabia. The kinsmen of Saladin swept over the Yaman, and overturned its dynasties with the same uncompromising thoroughness as they displayed in Egypt, Syria, and Mesopotamia. The Hamdâniids of Šan'a, the Mahdiids of Zabid, and the Zurayids of 'Aden, were alike suppressed by the Kurdish conqueror Tûrân Shah, son of Ayyûb; and for half a century, 569—625/1173—1227, the Yaman remained in the hands of the great Kurdish family which ruled Egypt and Syria.

2. 589/1193 to 595/1198. Al-Maliku-l-'azîz 'Imâdu-l-dîn 'Uthmân ibn Yûsuf, king of Egypt. In the year 592 the Ayyûbid governor of Shobak and Karak, in the Land of Moab east of the Dead Sea, thinking his share too small, conspired with the Egyptian ruler against the king of Damascus, and sought to depose him, which they finally did, and al-Afdal of Damascus had to flee to Bagdad to the Caliph al-Nâṣir. But soon the governor of Kerak and Shobak repented of what he had done, and re-instated al-Afdal.— Al-'Azîz of Egypt died in 595. He is the Ayyûbide ruler who began to tear down

the third of the Gîzah pyramids. He also tried to put a stop to the public festivities on the occasion of the yearly cutting of the Cairo khalij.

3. 595/1198 to 596/1200. **Al-Manṣûr** son of al-'Aziz was only 8 years old when he succeeded his father. His uncle al-Afdal was sent for, to come from Syria and take the direction of the state as regent during his nephew's minority. He came and was proclaimed in Cairo as regent, with the title of Ata-Bek. But Al-'âdil, the Ayyûbide of Kerak, led an army into Egypt, came to Cairo, and asserted his right to be the regent, for he was the grandfather of the youthful king and the uncle of al-Afdal. The latter abandoned his claim and returned to his kingdom of Damascus. Manṣûr reigned only 21 months.

4. 596/1200 to 615/1218. **Al-'âdil** son of Ayyûb. He deposed his grandson, the youthful al-Manṣûr, in Shawwâl 596. He then deposed his nephew Al-'âdil of Damascus, and by degrees got the supremacy over most of the petty Ayyûbide governors and princes in Palestine and Syria, thus re-uniting under one sceptre the great Empire that had been formed by Salâdin.

The Crusaders had availed themselves of the dissensions of the Ayyûbide princes amongst one another to renew encroachment upon Muslim territory. Al-'âdil sayfûl-din led his army up out of Egypt into Palestine and encamped on Mount Tabor, between Nazareth and the Jordan, southwest of the Lake of Tiberias. He repulsed them, but could not follow up his successes, for he received the mournful and unwelcome information of the occurrence of an earthquake in Cairo. This is the earthquake of the year 600 Fl., which was felt throughout Egypt, Syria, Cyprus, and Asia Minor.

About this time a fleet of the European Crusaders landed troops upon the Egyptian coast, who penetrated inland as far as Fîh upon the Rosetta Branch. The Ayyûbide king finally concluded an arrangement with them, the chief conditions of which were that they were to withdraw from Egypt, and that he was to give up to them the city of Jaffa, and withdraw

the Muslims that were then in Ludda and Ramleh. The Crusaders left Egypt. But in Syria they continued hostilities, and advanced upon Hamah on the river Orontes. Hereupon Al-'âdil again led his forces out of Egypt and went to defend Hamah. Bloody fights ensued. The Crusaders received considerable reinforcements from Europe that had been sent by Pope Innocent III d and had landed near Akka. Al-'âdil hastened to Nablûs; but they drove him out of that city, and he withdrew to the plain of Šafed. They thus cut him off from all possibility of communicating directly with Egypt.

The Crusaders again turned their attention towards this country. They landed near Damietta, on Tuesday the 4th of Rabi'a First 615/1218, upon the narrow strip, called Jazîrat-Dumyât, which is bounded by the sea on one side and by the Nile on the other. They attacked the Damietta fort, which commanded the Nile and with it the road by river to Cairo, and took it. Al-Kâmil son of Al-'âdil was at that time in charge of the government of Egypt during his father's absence in Syria. He at once gathered all the forces he could command and went to Al-'âdiliyyah, near Damietta, to oppose the Crusaders. The fighting continued off and on for 4 months, Al-'âdil from time to time sending down such reinforcements from Syria as he could spare. He then started to come down himself to relieve his son al-Kâmil, but took ill and died at 'âlifîn. Al-Maliku-l-mu'až̄am Isâ kept the death of the king secret from the accompanying troops, and brought the body in the litter to the fort of Damascus. Here al-Mu'až̄am buried his father, and took charge of the government at Damascus.

5. 615/1218 to 635/1238. **Al-Kâmil** son of Al-'âdil heard of his father's death when he was at Al-'âdiliyyah, near Damietta, opposing the Crusaders. He took full charge of Egypt. The Crusaders redoubled their efforts. Al-Kâmil sank boats in the Nile near Damietta, to stop the ships of the Crusaders from sailing up the stream. They cleared the ancient Nile channel, called al-Khaljû-l-azraq, which was choked up with sand, and made it deep enough. They then turned the

sea-water into it, and brought up their ships as far as Bûrah on the narrow neck of land. By this time winter had set in; the wind and rain-storms did great damage to the Muslim camp, whereby al-Kâmil's forces suffered greatly.

A revolt broke out among al-Kâmil's troops headed by 'Imâdu-l-dîn Ahmad son of al-Mashtûb. The revolters did not wish to recognise al-Kâmil as their sultan and as the successor of his father; they wanted his brother al-Fâ-iz. Al-Kâmil fled from Al-'âdiliyyah to the village of Ashmûn Natâh. The troops, finding themselves without a leader, scattered, leaving everything behind them in the camp. The Crusaders, who were on the other side of the river, soon learned of what had happened; on the 20th of Dhi-l-Qi'adah 615 they crossed unopposed to the eastern or Damietta bank, and took all that was in the camp. The city of Damietta itself still held out against them. Al-Mu'ažzam Îsâ of Damascus, the brother of al-Kâmil, led an army from Syria and came to the relief of his brother. He drove away the revolter al-Mashtûb and sent al-Fâ-iz to Mušul, to gather more reinforcements. He then reinstated al-Kâmil and soon returned himself to Damascus. Al-Mu'ažzam, on his return to Syria, had the fortifications of Jerusalem demolished, lest the Crusaders should conquer it and the fortified city of Damietta, and thus gain two strongholds. Damietta was closely besieged by sea and by land. At last, on Tuesday the 25th of Sha'âbân 616, the Crusaders assaulted and took Damietta, after it had sustained a siege of 16 months and 22 days.

Al-Kâmil then at once moved, and encamped opposite Talkhah at the head of the Ashmûn and Damietta Branches, to stop the Europeans from penetrating by river into the interior of the land. The Crusaders fortified Damietta. Al-Kâmil threw up earthworks at Mahallat-al-Manzalah, and made it the chief camp. (It grew slowly to be a town and was called al-Manṣûrah, in memory of the victories he gained over the invaders.) The Crusaders left a garrison in Damietta and advanced upon al-Manṣûrah, about 200,000 foot and

10,000 horse. Al-Kâmil gathered all the forces he could get, from the remotest corners of Egypt. He sent a force under the emîr Badru-l-dîn ibn Hassûn, who cut off the communications of the Crusaders, by river and by land, with Damietta and the sea. He also received reinforcements from Syria, which were led by al-Maliku-l-ashraf Mûsa son of Al-'âdil; these were soon followed by others under al-Mu'ažzam Îsâ. They attacked the Crusaders and took many of them captive. Meanwhile the season of the high Nile had fully set in. A small party of Egyptians stole unperceived around and behind the Crusaders' camp and cut the dam of the canal of al-Mahallah. The high water from the canal flooded all the lands between the Crusaders and Damietta, so that they found themselves on a sort of island. They sued for mercy, offering to leave the country if only allowed to withdraw. Al-Kâmil accepted these terms, on the 7th of Rajab 618, on condition that each party was to deliver to the other hostages for the faithful carrying out of the promises. The Crusaders gave the king of 'Akka and the legate of the Pope as hostages; al-Kâmil gave his son al-Šâlih, then 15 years old, and several emîrs. The Crusaders evacuated the country, and delivered up Damietta on the 19th of Rajab 618. The hostages were mutually restored. The Crusaders had been 3 years, 4 months and 19 days on Egyptian soil, and 1 year, 10 months and 24 days in possession of Damietta.

The Emperor Frederic Second of the Roman-German Empire, then on a Crusade to the Holy Land, concluded a treaty of peace with al-Kâmil in A.D. 1229, by which he got possession of Jerusalem and other holy places. Al-Kâmil then went from Egypt to Damascus, where he died in Rajab 635. He was the contemporary of the 36th 'Abbâside Caliph al-Mustanṣir bi-llâh.

6. 637/1238 to 637/1240. Al-'âdil son of al-Kâmil. When al-Kâmil's death at Damascus became known in Egypt, his son Sayf-ul-dîn abu-Bakr was proclaimed king, and assumed the title of Al-'âdil Second; but soon al-Šâlih Najmu-l-dîn Ayyûb, the governor of Upper Mesopotamia and the brother

of Al-'Adil, claimed the prior right to Egypt, and came to Syria, intending to march thence into it. Hereupon his brother Al-'Adil Second gathered his army and marched to Bilbays, to stop his brother should he attempt to enter Egypt. But the emirs of his army seized him at Bilbays, on Friday the 8th Dhi-l-Hijjah 637, deposed him, and sent for his brother al-Šālih, whom they proclaimed king.

This as-Šālih Najm-ul-dīn Ayyūb, governor of Upper Mesopotamia, and then sultan of Egypt, bought in different parts of Asia about the year 638/1240 some 12,000 Turānian captives taken in war, and formed them into his body-guard. He bought them of the Mongols or Tatars. Out of this slave body-guard arose the Mamluks who afterwards, in two dynasties, lorded it over Egypt from 1250—1517 (see below p. 182 and ff.).

7. 637/1240 to 647/1249. Al-Šālih, son of al-Kāmil and brother of the deposed king, entered Cairo triumphantly.—The Crusaders occupied the strongholds of Shaqif, Tiberias, Askalon and Jerusalem.

About this time the Khuwarizm tribe had been driven out of Asia (the far east) by Jingiz Khan. They came into eastern Syria. Al-Šālih king of Egypt sent them envoys, who encouraged them to attack the Crusaders. Hereupon the warlike Khuwarizms marched through Syria to Gaza, near the walls of which they attacked the Crusaders, being supported by troops sent by al-Šālih. The Crusaders were defeated and the Khuwarizms took Gaza and Jerusalem, which they occupied in the name of al-Šālih. The latter gathered an army and went to Damascus and Hims, where he was delayed in various fights from 645 to 647. Suffering from a painful malady of the intestines, he withdrew to Damascus.

Here he heard that the Crusaders were making great preparations to invade Egypt, and had received reinforcements from Western Europe. This was the Seventh War of the Crusaders against the Muslims; the leader was Louis Ninth of France. The force consisted of 50,000 fighting men and many ships. Al-Šālih, though so very ill, started from Damascus for Egypt, borne in a litter. He got to Ashmūn Tanāh about

the beginning of the year 647, and gathered stores, provisions and war-material which he laid up in Damietta. He formed a fleet of Egyptian ships, and gathered the Beduin Arabs of the Kinānah tribe as an auxiliary force. At the head of the Damietta garrison he placed the emir Fakhru-l-dīn Yūsuf. On the morning of Friday the 20th of Šafar 647 the fleet of the Crusaders arrived off Damietta. King Louis Ninth of France at once sent to al-Šālih a letter full of threats, which al-Šālih answered using words of equal defiance. The next day hostilities commenced. At nightfall Fakhru-l-dīn fled, for no apparent reason, and was followed by the Kinānah tribe, who left the city; during the night many of the inhabitants of Damietta did likewise, taking refuge in the camp at Ashmūn. The Crusaders entered the city unopposed, on the 22nd of Šafar, and found it full of weapons, war-material and stores. Al-Šālih, still suffering from his disease, was indignant at the craven conduct of the Kinānahs, and had 54 of their chiefs executed. On the 24th of Šafar he withdrew with his troops to Manṣūrah and fortified it. He died on the 14th of Sha'abān at the age of 40 years, leaving a great number of mamlūks.\* He had appointed no successor and had left but one son, Ghiyāthu-l-dīn Tūrān Shah, whom he had left in Syria.

One of al-Šālih's slave-girls was Shajaratu-l-durr, the mother of Ghiyāthu-l-dīn. She came to an understanding with the emir Fakhru-l-dīn, and with the chief eunuch Jamālu-l-dīn Muhsin, for the proclamation of her son. Being a woman of character and experience in government affairs, her deceased husband and lord and master had often left her in charge of the administration during his absences on warlike undertakings. When al-Šālih died, she kept his death a secret, and at once appeared before the assembly of emirs and great men of the State, telling them that the suffering sultan commanded them to swear fealty to his son Ghiyāthu-l-dīn Tūrān Shah as his successor-elect with the title of al-Malik-ul-Mu'ažjam, and had

\* See above, p. 178, close of reign of No. 6.

appointed the emir Fakhru-l-din as the Ata-Beg or regent, to administer the government [during the absence of Ghiyāth]. All the emirs swore fealty. She then sent similar orders to Cairo; all the emirs and great personages there took the oath of allegiance. She further sent orders to the same effect, sealed with the seal of al-Šālih, to all parts of the realm. All this time the public and the emirs — excepting those who were in the secret — thought that al-Šālih was still alive but dangerously ill. When it became known, however, that Ghiyāth al-Mu'ažzam had been sent for to come at once from Syria to Cairo, suspicion began to awake in the minds of the public.

Meanwhile the Crusaders had advanced upon Manṣūrah, the Muslim army being separated from the European invaders by the Ashmūn Branch. At last Ghiyāthu-l-din Tūrān Shah al-Mu'ažzam arrived at Manṣūrah, coming from Syria in all haste. The Muslims took heart on his arrival, attacked the invaders, and captured 32 of their ships. On the 2nd of Muharram 648 the Crusaders tried to retreat from their position opposite Manṣūrah; the Muslims pursued them and finally overtook them west of Faraskūr, killing thousands upon thousands. King Louis Ninth was taken alive at a place called Minyat Abu 'Abdallah.

8. 647/1249 to 648/1250. Al-Mu'ažzam, son of al-Šālih and the slave-girl Shajarat-ul-durr. When it became certain that the victory was gained by the Muslims, the death of al-Šālih was made public, and al-Mu'ažzam Tūrān Shah was proclaimed as his successor. He held a Court at Faraskūr to receive the oaths of fealty and to celebrate the victory. He then dismissed most of the high officers and officials, and appointed men who had come with him from Mesopotamia. This action aroused great dissatisfaction. Toward the close of Muharram the Mamlūks\* revolted and sought to kill him. Among the leaders of the revolt was the Mamlūk Beybars. Al-Mu'ažzam

fled and took refuge in a wooden fort that had been erected near Faraskūr. The fort was set on fire; he jumped into the Nile; the revolters overtook him and cut him to pieces.

Thus ended the Seventh Crusade, and thus ended also the career of al-Mu'ažzam, the last but one of the Kurdish Ayyūbide Dynasty in Egypt. (See last lines on next page.)

**Summary:** Šalāh-ul-dīn b. Ayyūb was of Kurdish extraction, and served under Nūr-ul-dīn Mahmūd b. Zangi, who had lately made himself king of Syria (see Zangids). By him Saladin and his uncle Shīrqūh were sent to Egypt, where a civil war, arising out of the waning power of the Fātimids, invited interference. Friendly assistance developed into annexation; and after Shīrqūh's death Saladin became virtual master of Egypt, in 564/1169, though the last Fātimid Caliph did not die till three years later. In the month of Muḥarram of the year 567/Sept. 1171 Saladin caused the khutbah or public prayer to be said at Cairo in the name of the contemporary 'Abbāsid Caliph al-Mustādi, instead of the Fātimid al-Ādīd, who lay on his death-bed. (Al-Mustādi was one of the more or less independent Caliphs during the times of the last Great Saljūqs). The change was effected without disturbance, and Egypt became once more Sunnite after having been Shi'ite for 2½ centuries.

The Holy Cities of the Hijāz generally formed part of the dominion of the ruler of Egypt; and in 569/1178 Saladin sent his brother Tūrān Shah to govern the Yāman.

Tripoli of North Africa was taken from the Normans in 568/1172.

The death of Nūr-ul-dīn Zangi, Saladin's former master, in 569, laid Syria open to invasion; and in 570/1174 he entered Damascus and swept over Syria, 570—572, up to the Euphrates in spite of the opposition of the Zangids. He did not annex Aleppo until 579/1183, after the death of Nūr-ul-dīn's son and successor al-Šālih. He reduced al-Mūšil and made the various princes of Mesopotamia his vassals in 581/1185—1186. He was now master of the country from the Euphrates to the Nile, except where the Crusaders retained their strongholds.

The battle at Qarn Hittīn, 4 July 1187, destroyed the Christian kingdom of Jerusalem; the Holy City was occupied by Saladin within three months; and hardly a castle, save Tyre, held out against him. The fall of Jerusalem roused Europe to undertake the Third Crusade. Richard I of England and Philip August of France set out for the Holy Land in 1190, and joined in the siege of 'Akka in 1191. After a year and a half's fighting, peace was concluded in 1192 for three years without any advantage having been gained by the Crusaders. In March 1193/589 Saladin died.

His brothers, sons, and nephews, divided the various provinces of his wide kingdom; but one amongst them, his brother Sayf-ul-dīn al-Ādīl,

\* See the paragraph in small type at the close of the reign of the 6th Ayyūbid Sultan, p. 178.

gradually acquired the supreme authority both over Egypt and Damascus. At first Saladin's sons naturally succeeded to their late father's crowns in the various regions of the kingdom: thus, al-Afdal at Damascus; — al-'Aziz at Cairo; — and al-Zahir at Aleppo.

But in 592/1196 al-Afdal was succeeded by al-'Adil at Damascus; in 596/1199 al-Manṣūr, the successor of al-'Aziz, was supplanted by al-'adil at Cairo;

and Aleppo alone remained to the direct descendants of Saladin until 648/1260.

Having acquired the sovereignty of Egypt and most of Syria in 1196 and 1199, and having appointed one of his sons to the government of Mesopotamia about 597/1200, Al-'adil enjoyed the supreme authority in the Ayyūbid kingdom till his death in 615/1218. (The 'Abbāsid Caliph al-Nāṣir was about this time hard pressed by Muhammad the prince of Khuwārizm and had besought the Mongol Chingiz khan to come to his help.) Al-'adil's descendants carried on his rule in the several countries; and we find separate branches reigning in Egypt, Damascus, and Mesopotamia, all sprung from him. Those who reigned at Hamah, Hims, and in the Yaman, were descended from other members of the Ayyūbid House.

In 648/1250 the 'adili Ayyūbids of Egypt, the chief Branch of the family, who also frequently held Syria, made way for the Bahri Mamlūks or Slave Kings: The Damascus Branch, after contesting the sovereignty of Syria with the Egyptian and Aleppine Branches, was incorporated with Aleppo, and both were swept away in the Tatar avalanche of Chingiz khan in 658/1260, two years after the overthrow of the Baghdād Caliphs. The same fate had overtaken the Mesopotamian successors of Al-'adil in 643/1245. The Mamlūks of Egypt absorbed Hims in 661/1262. The Ayyūbids of the Yaman had given place to the Rāstīlīds in Arabia as early as 625/1228. But at Hamāh, on the Orontes, a branch of Saladin's family continued to rule with slight intermission until 742/1341, and numbered in their line the well-known historian Abu-l-Fida. (See p. 139, Literature, 4th Period, rubric History.)

### The Mamlūks in Egypt, the Ottoman Conquest, and the French Invasion.

#### I. The Bahri Mamlūks, from 648/1250 to 784/1382.

648/1250. Shajarat-ul-Durr, widow of al-Šālih and mother of al-Mu'azzam, abdicated after three months.

1250. Al-Ashraf Mūsa, one of the Ayyūbids, was deposed by the Mamlūk al-Mu'izz. Cf. preceding page.

1250. Al-Mu'izz Ai-beg al-Turkumāni, the founder of the Bahrite Dynasty of Mamlūks, married Shajarat-ul-durr. She killed him out of jealousy.

655/1256. Al-Manṣūr son of al-Mu'izz. He delivered her over to the women of his household, who killed her by blows with their wooden clogs (qabāqib); her body was buried, near the mosque of Sayyidah Nafisah, in a tomb which exists to this day.

657/1259. Al-Mužaffar. He recovered Syria from the Mongol Tatars, after defeating Ket-Boga, Hulagu's kinsman, at 'Ain Jālāt in Palestine, in 658.

658/1260. Al-Zahir Beybars, was a Mamlūk slave. After assassinating al-Mužaffar, he succeeded to the throne of Egypt, repelled a fresh invasion of the Tatars in Syria, took Damascus, and extended his conquests over a part of Armenia.

In his day Hulagu had recently overthrown the Bagdad Caliphate. Beybars brought al-Hākim bi-amri-llāh, one of the surviving 'Abbāsides, to Egypt, where he was recognised as the nominal Caliph, all political power, however, being in the hands of the Mamlūk sultan. From this period until the taking of Egypt by the Ottoman Sultan Salim I in 1517, some 16 or 17 'Abbāside Caliphs succeeded one another in Egypt to the dignity of Caliph, but only nominally, and were at times honored and respected, at others despised and maltreated by the reigning Mamlūks. — In 1270 St. Louis died near Tunis during the seventh Crusade.

676/1277. Muhammad al-Sayyid, and then al-'adil-Badrū-l-dīn, -- both sons of Beybars.

678/1279. Al-Manṣūr-Qalawūn, also a Mamlūk slave. He carried on the warlike enterprises of Beybars, defeated the Mongols at Hims, recovered Damascus, which had been again lost, captured Tripoli in Syria, &c. In a fit of anger he delivered up Cairo city to sword and plunder for three days. In modern Cairo his name is remembered as that of a great physician. He founded the famous Muristān at Cairo, in the year 1286, near the present great Mahkamah.

689/1290. Al-Ashraf Khalil, the son of Qalawûn. He took 'Akka in Palestine from the Christian Crusaders; and built the Khan Khalîl in Cairo.

694/1293. Al-Nâṣr Muhammad son of Qalawûn, succeeded his brother Al-ashraf Khalil when only nine years old. In 1294 he was dethroned by Ket-Boga, who usurped the sceptre but was in his turn overthrown by Hesâm Lagîn. The latter was assassinated in 1299, and al-Nâṣr was restored. After ten years, however, he was again deposed, and al-Mužaffar Baybers was proclaimed in his stead. In 1310 al-Nâṣr again returned; and with the help of the Syrian Emirs, with whom he had taken refuge at Karak on the east of the Dead Sea, he again regained the throne. His territories extended from Tunis to Bagdad. He greatly increased the prosperity and well-being of Egypt by making and restoring canals, encouraging agriculture, and fostering the arts. Cairo was greatly extended and embellished by him. (See G. Zâidân's Hist. of Eg. vol. II.)

741/1341. Seven sons of al-Nâṣr followed him in quick succession, namely (1) al-Manšûr Abu-Bakr; (2) al-Ashraf Kujuk; (3) al-Nâṣr Shihâbu-l-dîn; (4) al-Šâlih Isma'il; (5) al-Kâmil Sha'abân; (6) al-Mudaffar; and (7):

748/1348. Hasan, who was a minor at the time of his accession. He was deposed by al-Šâlih, but recovered his throne three years later. During the interval a fearful plague devastated Egypt. He built the mosque which still bears his name and is the most important monument of Muslim architecture in Egypt. Its entrance gateway is perhaps the largest and most elegant of its kind in the world. Hasan was again dethroned and was assassinated in 1357.

762/1361. Al-Manšûr Muhammad, grandson of Qalawûn.

764/1363. Al-Ashraf Sha'abân, great grandson of Qalawûn. He ordered the sharifs (descendants of Muhammad) to distinguish themselves from all others by wearing green turbans. Peter de Lusignan, king of Cyprus, besieged Alexandria but failed to take it (1365).

778/1377. Al-Manšûr 'Ali, and then al-Šâlih Hajji, the last of the dynasty, which ended 784/1382.

## II. The Circassian or Burqi Mamlûks, from 784/1382 to 922/1517.

784/1382. Al-Žâhir Barqûq, a Circassian slave, who deposed Hajji and usurped the throne. He was deposed in 1389 by the emirs, but regained his power the following year. The Tatars under Timûr-Lang invaded Syria, but were repulsed, in 1393. The mosque of al-Žâhir Barqûq is situated in the street called al-Khurdagiah.

801/1399. Al-Nâṣr Faraj, son of Barqûq. He was engaged in continual warfare with the Tatars, whom he finally defeated in 1405. He had also much trouble in putting down the repeated revolts of the turbulent Mamlûks. He was put to death in 1412 by al-Mu-ayyad, who succeeded him.

815/1412. Al-Mu-ayyad, called also al-Shaykhul-Mahmûdi. The 'Abbâside Imâm al-Musta'in bi-llâh had assumed the title of al-Maliku-l-âdil, and had united in his person the temporal and spiritual power for a few short months; but al-Mu-ayyad soon imprisoned this Caliph. — Many sumptuary laws and regulations were enacted and enforced against the Christians and Jews. He built the mosque of al-Mu-ayyad near Bâb-Zuwaylah. Revolts in Syria were successfully put down in 1420.

824/1421. Very disturbed times. — (1) Al-Mužaffar Ahmad, (2) al-Žâhir Tatar, (3) al-Šâlih Muhammad, followed one another in rapid succession.

825/1422. Al-Ashraf Burs-Bey, a mamlûk, deposed his predecessor. A good Nile brought a year of plenty. He built the mosque of al-Ashrafiyah opposite the 'Attârin street. He attacked the Island of Cyprus and took the king, John Third, prisoner, but released him on the promise of an annual tribute. He concluded peace with the Tatars. He also gained possession of Jiddah, the port of Makka, and thus monopolised the Indian trade there. After ruling 17 years he died at the age of 60.

841/1438. Al-'Azîz; and then al-Žâhir Jaqmaq, when 69 years old. The plague in Egypt.

857/1453. Al-Manšûr 'Uthmân ibn Jaqmaq, and al-Ashraf Yînâl. This is the year in which the Ottoman Sultan Muhammad

son of Murâd conquered Constantinople, thus putting an end to the Byzantine Empire which had stood for over 10½ centuries.

865/1460. Ahmad Abu-l-fath ibn Yînâl, surnamed al-Mu-ayyad; then Khosh-Qadam, surnamed al-Žâhir, a Mamlûk of Greek origin, under whom Egypt enjoyed peace for six years.

872/1467. Bol-Bey surnamed al-Žâhir; and soon after him Tumar-Boga surnamed also al-Žâhir.

872/1468. Qayt-Bey entitled al-Ashraf, a mamlûk of al-Žâhir Jaqmaq. He seems to have been elected by the emîrs. He carried on a successful war against the Ottoman Turks, under the sultans Mahîmûd and Bayazid, near Adanah and Tarsus. Al-Azbaki was the leader of the Egyptian troops. He built the mosque of al-Azبaki in Cairo; at that time the present Azbakiah garden was a large pool or lake that was connected with the Nile by a canal running through the street now called Qantarat-al-dikkah. The Venetians conquered Cyprus. Qayt Bey built a mosque in that part which is called the Qurâfah, and another on the island of Rhodah.

901/1495 to 906/1501. (1) Muhammad al-Nâšir, Qayt Bey's son; (2) Qânsaw-khamsmiyyah called al-Ashraf; (3) Qânsaw al-Žâhir; (4) Qânsaw Janbelât al-Ashraf; (5) Tûmân Bey I called Al-'âdil. — (Riots; depositions; murders, among the Mamlûks.)

906/1501 to 922/1516. Qânsaw Fourth al-Ğûri, entitled al-Ashraf, also one of Qayt Bey's mamlûks, was over 60 years old when chosen by the mamlûk chieftains to succeed Tûmân, whom they had killed. He built the mosque and school of Ghûriah in the Sikkah Jadîdah. The Portuguese had taken some places in India and carried on the trade by the way of the Cape of Good Hope, thus diverting trade from Egypt. To stop this, al-Ğûri fitted out a naval expedition against them; but it was destroyed by them in the Red Sea. For a short time he held possession of the Hijâz and Yaman, and during this period he rebuilt part of the Haram at Makkah. In Saladdin's day the aqueduct from Fummu-l-Khalj to the

citadel had been built of wood; al-Ğûri rebuilt it in stone; its total length is 3640 metres.

Karkûd, the brother of the sultan Salîm First son of Bayazid, one of the Ottomans, quarrelled with his brother and fled to Egypt. Al-Ğûri received him well, and fitted out for him a fleet of 20 ships, wherewith to attack his brother Salîm and take Constantinople. The fleet was captured by the Jerusalem fleet in the Mediterranean Sea. Sultan Salîm First was so angry with al-Ğûri for trying to help Karkûd that he resolved to conquer Egypt, and began by sending an army to the northern borders of Syria. Al-Ğûri gathered his troops and marched against the Ottomans. They met at Marj-Dâbiq near Aleppo. Al-Ğûri was defeated, fled, fell off his horse, and was killed, on the 25th of Rajab 922/1516, after a reign of nearly 16 years.

922/1516. Tûmân Bey Second, entitled al-Ashraf, nephew of al-Ğûri, had been left in charge of Egypt. He was proclaimed king, as soon as the death of Ghûri became known at Cairo, and prepared to oppose the Sultan Salîm. The latter marched upon Egypt. In the battle which was fought near Birket al-Hajj, a few miles north of Cairo, on Friday, the 29th Dhi-l-Hijjah 922/1517, the Ottomans defeated the Egyptian Mamlûks. Salîm First entered Cairo, and took the Citadel after hard fighting. Tûmân Second fled; but the Beduin Arabs caught him, and he was brought in chains before the Sultan. After a few days the Sultan had Tûmân hanged near Bâb Zuwaylah. Thus ended the Mamlûk dynasty; Egypt became a Turkish Pashalic or province, in 923/1517.

**Summary:** The Mamluk Sultans, 650—922/1252—1517. Mamlûk means 'owned', and is generally applied to a white slave. The Mamlûk Sultans of Egypt were Turkish and Circassian slaves, and had their origin in the purchased body-guard of the 7th Ayyûbid Sultan al-Šâlih Ayyûb. The first of their Line was a woman, Queen Shajar-al-Durr, widow of al-Šâlih; but a representative of the Ayyûbid family — Muâa — was accorded the nominal dignity of joint sovereignty for a few years. Then followed a succession of slave kings, divided into two dynasties, the Bahri ('of the River') and the Burji ('of the Fort') who ruled Egypt and Syria down to the beginning of the XVIth Cent.

In spite of their short reigns and frequent civil wars and assassinations, they maintained as a rule a well-organized government; and Cairo is still full of proofs of their appreciation of art and their love of building. Their warlike qualities were no less conspicuous in their successful resistance to the Crusaders and to the Tatar hordes that overran Asia and menaced Egypt in the XIIIth Cent.

**Retrospect: Egypt and Syria since the Arab Conquest.** — Egypt and Syria have generally formed one government in Muslim history. Syria was conquered, first by Khâlid and then by Abu-'Ubaydah, 14 to 17/635—638; and Egypt by 'Amr b. al-'Aš in 21/641; both during 'Umar's Caliphate. From the time of the conquest to 254/868, Egypt was ruled as a separate province by 98 governors, of whom 27 were appointed by the Umayyad and 71 by the 'Abbâsid Caliphs. But after that year, the new governor, Ahmad b. Tûlûn, during the Caliphate of al-Mu'tazz, founded a dynasty, which lasted 37 years and for most of this period held both Egypt and Syria. This dynasty was succeeded, after only 30 years, by the Ikhshîdis, who after a rule of 34 years were supplanted by the greatest of mediaeval Egyptian dynasties, the 'Alawi Fâtimids. Under these, however, Syria, soon became the seat of independent dynasties (the pure Arab Mirdâsids, the Atabeg Bûrids, the Kurdish Atabeg Zangids); but it was again united to Egypt by Saladin, the founder of the Ayyûbid dynasty, and so continued down to the overthrow of the later Mamlûk dynasty, when both became separate provinces of the Ottoman Empire. As will be seen hereafter, in the chapter on the Muhammad-'Ali dynasty, Ibrâhîm Pasha in 1831 again joined Syria to the dominions of the ruler of Egypt; but it was restored to the Sublime Porte in 1841, by the intervention of the European Powers, and has ever since been divided into several Turkish vilâyetes.

**III. Egypt, as a Turkish Province, from 923/1517 to 1203/1789.** Although the Sultan Salim I abolished the monarchy in Egypt, he left the aristocracy of the Mamlûks on certain conditions, the chief of which were:

Payment of an annual Tribute;

Obedience in Matters of Law to the Decisions of the Mufti of Constantinople, who is always of the Hanafite Rite;

Insertion of the Sultan's name in the Friday khutbah and on all Coins. He also compelled the last scion of the 'Abbâside Caliphs, al-Mutawakkil, — the 17th or 18th 'Abbâside in Egypt since the Fall of Bagdad in 1258 — to accompany him to Constantinople and designate him as the Successor.

Salim I then permitted al-Mutawakkil to return to Egypt; and on his death in 945/1543, the Sultan Sulaymân I of Constantinople assumed the title of Commander of the Believers and Caliph.

Before leaving Egypt, Salîm First organised the government of this large newly-conquered province by instituting three great branches of administration, each of which was to check and counterbalance the other. The first was the Pasha, who was to receive orders from Constantinople, communicate them to the chief men of the government, and see that they were observed. The second branch was the Wijâqs. These were six bodies of foot and horse troops, each Wijâq numbering 1000 horse and 1000 foot — all under the command of an Ottoman General-in-Chief; but each having its own special head. The six chiefs formed a Board or Council, whom the Pasha had to consult on all questions of importance. The third branch was the Aristocracy of the Mamlûks, the old families descended from the former dynasties. Egypt was divided into 12 Sanjaqs, each governed by a Bey who was appointed, from among the old Mamlûk families, by the Pasha and his Council.

The history of Egypt for the next 250 years is almost wholly without interest.\* The Turkish pashas who nominally governed the country soon became subordinate to the Mamlûk Beys or Sanjaqs. — One of these, 'Ali Bey, declared himself independent in 1177/1764, during the reign of the Ottoman Sultan Muştafa III son of Ahmad. 'Ali Bey, surnamed al-Kebîr, conquered Arabia and Syria in 1767, and allied himself with Russia against the Ottomans. He was called Shaykhul-Balad, i. e., Chief of Cairo city. He chose 18 of his most trusted followers and appointed them to be Beys. They were all Mamlûks. He died, in the year 1187/1773, near Khân Yûnis south of Gaza, in consequence of wounds received at the battle of Šâlihiyyah near Damascus.

\* For details see Gabarti's voluminous History.

On his death his son-in-law Muhammad Abu-Dahab was recognised by the Ottoman Sultan 'Abdu-l-Hamid I son of Ahmad as ruler of Egypt, or Shaykhul-Balad. Abu Dahab died in 1773 near 'Akka in Palestine. After Muhammad Abu Dahab's death, two of the 18 Mamluk Beys of 'Ali Bey el-Kebir shared the chief power in Egypt. These two Beys were Murad Bey and Ibrahim Bey.

In the year 1199 Flight, the Ottoman Sultan 'Abdu-l-Hamid I sent an army and a fleet, under the Qabudan Pasha Hassan, to reconquer Egypt. This force arrived off Alexandria and Rosetta early in 1200 Fl. Hassan Pasha defeated the Mamluks at Rahmaniyyah near the Mahmudiyyah canal. Murad Bey and Ibrahim Bey fled to Upper Egypt. Hassan Pasha entered Cairo on the 5th of Shawwāl 1200 Fl. He confiscated all the property of the fugitive Beys, and had it sold at public auction. He then sent 'Abidin Pasha with a force to Upper Egypt. Murad Bey was again defeated, and fled to the cataracts. Orders were received from Constantinople appointing 'Abidin Pasha military governor of Egypt and hastily recalling Hassan Pasha, for war had broken out with Russia. Isma'il Bey was made civil governor, or Shaykhul-Balad. Meanwhile the Ottoman Sultan 'Abdu-l-Hamid I was succeeded by the Sultan Salim III son of Muṣṭafa.

In 1205 Fl. there was a great plague in Egypt. The Shaykhul-Balad died of this disease. His successor was soon carried off by the same plague. At last Uthmān-Bey-Tabl was made Shaykhul-Balad. He sent and brought back Ibrahim Bey and Murad Bey from Upper Egypt, and they resumed their former arbitrary rule. These are the two Beys who opposed Napoleon Buonaparte when he landed at Alexandria, on the 1st of July 1798/1213, for the purpose of occupying Egypt.

IV. The French Expedition to Egypt consisted of an army numbering 40,000 soldiers and 40 generals, brought in 400 ships of transport; 200 ships with stores and war material; a fleet

numbering over 100 war-vessels with 10,000 sailors; and a Scientific Corps, consisting of 100 men of learning,— such as Land-Surveyors and Geometricalians; Astronomers; Engineers; Mechanicians; Chemists; Geologists; Botanists; Mineralogists; Architects, &c. They even had a Printing Press and Arabic types, brought from the Propaganda Printing Establishment in Rome; it was the remains of this Arabic Press and types that afterwards formed the nucleus of the Bulaq Press established by Muhammad-'Ali. (See p. 140.)

The two Beys, Ibrahim and Murad, were defeated by the French under Napoleon Buonaparte on the 21st of July 1798 at the Battle of the Pyramids of Giza, and he entered Cairo. Soon after, on the 1st of August, the French fleet was destroyed by the English admiral Nelson at the battle of the Nile.

After completely breaking the power of the Mamluk Beys in Egypt, Napoleon left this country and went on his expedition into Syria, to 'Akka. On his return to France in 1799, he appointed General Kleber as commander in Egypt. On the 24th of January 1800 Kleber signed the convention of al-Arish for the evacuation of Egypt by the French. But the convention being broken, Kleber marched upon Cairo, defeated the Turks at Heliopolis (Matariah) on the 20th of March 1800, and retook the Capital. He was assassinated on the 14th of June, and General Menou succeeded to the command of the French troops in Egypt. The French were defeated on the 13th of March 1801 at the Battle of Alexandria by the English under Sir Ralph Abercromby, and were driven out of Egypt.

After the French Occupation, Egypt once more fell a prey to the Mamluk Beys, and anarchy prevailed, with all its horrors, till the Sublime Ottoman Porte appointed, in the year 1806, Muhammad-'Ali as Pasha of Egypt.

### Egypt under Muhammad 'Ali Pasha and his Successors.

1220/1805 to 1264/1848. Muhammad-'Ali Pasha, born at Cavalla in Roumelia in 1182/1768, son of Ibrahim Agha. He finally established his power by the massacre of all the Mamlûk Beys in the citadel of Cairo, on the 5th of Šafar 1226/March 1st 1811.

In that year the Sublime Ottoman Porte charged him with putting down the Wahhâbites, a sect that had got possession of all Arabia. He sent an army into Arabia under the command of his son Tušûn; the war against the Wahhâbites continued till 1816. Tušûn died soon after his return; and the Wahhâbites rose again. Muhammad-'Ali then sent his adopted son Ibrahim-Pasha against them. Ibrahim defeated them, took Tâ-if, the chief town in Najd, and destroyed it. By the year 1819 he had completely crushed the Wahhâbite movement. (Cf. p. 81, N. B.)

#### The Wahhâbis in Central Arabia

(Hughes's Dictionary of Islam).

Are a sect of Muslim reformers or revivalists founded by Muhammad b. 'Abdul-Wahhâb. As they could not be called orthodox Sunnite Muslims they have been distinguished by the name of the father of their founder.

Muhammad son of 'Abdu-l-Wahhâb was born at 'Ayînah in Najd in 1102/1691. He was carefully instructed by his father in the tenets of the Muslim Faith according to the Hanbali School, the strictest of the four great schools of interpretation. Muhammad determined to increase his knowledge of the law by visiting the schools of Makkah, al-Baṣrah and Baghhdâd. The libraries of these celebrated centers of Muslim learning placed within the reach of the zealous student those ponderous folios of tradition known as the 'six correct books' or Sahîhu-l-Bukhâri, Sahîh Muslim, &c., and also gave him access to numerous manuscript volumes on Muslim Law. Having performed the pilgrimage to the House with his father, he visited the PROPHET'S tomb, and remained at Madînah to study under Shaikh 'Abdullah b. Ibrâhim, by whom he was carefully instructed in all the intricacies of the exegetical rules laid down for the exposition of ethics and jurisprudence.

For some years he resided with his father at Horemelâh; after his father's death he returned to the village of 'Ayînah, where he assumed the position of a religious leader.

In his various travels, Mu. b. 'Abdu-l-Wahhâb had been pained by the laxities of those who, whilst they professed to accept the stern precepts of the Arabian Prophet, had succeeded in stretching the rigid lines of Islâm almost to breaking. Omens and auguries, sacred shrines and richly ornamented tombs, the use of intoxicating drugs, the silks and satins of the wealthy, — all seemed to this earnest reformer lamentable departures from the first principles of Islâm, and unwarrantable concessions to the luxury, idolatry, and superstitions of the age. Having carefully studied the teachings of the Book and Traditions, he thought he had learned to distinguish between the essential elements of Islâm and its recent admixtures; and now, once more back again in the home of his childhood, he determined to teach and to preach nothing but the pure faith as laid down by the precepts and practice of the Prophet himself. The Muslim world had departed from the worship of the Unity, and had yielded a blind allegiance to walis, pîrs, and saints, and all because the teachings of the sacred traditions had been neglected for those of learned but ambitious teachers.

To accept any doctrine other than that of those Companions who had received their instruction from the Prophet's own lips, was simply the blind leading the blind; and, therefore, this Reformer, refusing to join his faith to the uncertain leading-strings of even the four orthodox doctors, determined to maintain the right of private judgment in the interpretation of those two great foundations of Islâm — the Qur'ân and the Ahâdîth. His teaching met with acceptance. Some of its distinctive features are the following:

1. His followers call themselves Muwahhidîn or 'Unitarians', and all others Mushrik or those who associate another with God;
2. The Wahhâbis do not receive the decisions of the 4 orthodox Sunni Schools, but hold that any man who can read and understand the Qur'ân and the sacred Hadîth can judge for himself in matters of doctrine. They, therefore, reject ijmâ'a after the death of the Companions;
3. That no one but God can know the secrets of men, and that prayers should not be offered to any prophet, wali, pîr, or saint; but that God may be asked to grant a petition for the sake of a saint;
4. That at the Last Day, Muhammad will obtain permission, iżn, of God to intercede for his people. The Sunnis believe that permission has been already given;
5. That it is unlawful to illuminate the shrines of departed (deceased) saints, or to prostrate before them, or to perambulate (tawâf) around them; they do not even perform any act of reverence at the Prophet's tomb;
6. That women should not be allowed to visit the graves of the Dead, on account of their immoderate weeping;
7. That only 4 festivals ought to be observed: 'idû-l-fitr, 'idu-l-azha, 'âshûra, and al-laylatu-l-mubârakah;

8. They do not observe the ceremonies of the mûlid on the anniversary of the Prophet's birth;

9. They do not present offerings, nadhr, at any shrine;

10. They understand the terms 'sitting of God' — istiwâ — and 'hand of God' — yadu-Llâh — in their literal sense — haqiqi — and not figuratively, majâzi: but at the same time they say it is not revealed how God sits, nor in what sense He has a hand, &c.

His increasing influence excited the opposition of the ruler of his district, and he was compelled to seek an asylum at Deraiah, under the protection of Muh. b. Ša'ûd, a chief of great influence. The protection of the religious teacher was made a pretext for more ambitious designs; and that which the zealous law-doctor had failed to accomplish by his persuasive eloquence, the warrior-chief now sought to attain by the power of the sword: he thus established in his own person that Wahhâbi dynasty which, after a chequered existence for over a century, still exercises a powerful influence, not only in Central and Eastern Arabia, but in many other parts where Islâm prevails.

Like so many other great men before him, the Chief of Deraiah strengthened his position by a matrimonial alliance, which united the interests of his own family with that of the Reformer: he married the daughter of Muh. b. 'Abdu-l-Wahhâb, and she became the mother of the celebrated Wahhâbi chief 'Abdu-l-'Azîz who, upon the death of his father, 1179/1765, led the Wahhâbi army to victory, and succeeded in pushing his conquests to the remotest corners of Arabia.

'Abdu-l-'Azîz was not only a brave warrior: he was also a pious Muslim; and it is said that he fell a victim to the scrupulous regularity with which he performed his devotions in public. A Persian devotee plunged his sharp, Khurâksân dagger into the pious warrior's side, just as he was bowing in prayer in the mosque of Deraiah, 1218/1803.

But the great military champion of the reformed doctrines was Ša'ûd, the eldest son of the assassinated warrior. During the lifetime of his father, Ša'ûd led the Wahhâbi armies to victory, and at one time threatened even the conquest of the whole empire. He gained several decisive victories over Sulaymân Pasha; and afterwards, with 20,000 men, marched to Karbala, which contains the tombs of the Shi'ah Khalifahs. The city was entered with the Wahhâbi cry: 'Kill and strangle all infidels who give companions to God'; and every vestige of supposed idolatry, from the bright golden dome of al-Husayn's tomb to the smallest tobacco-pipe, was ground to dust, whilst the offerings of the countless devotees, which formed the rich treasure of the honored shrines, served to replenish the impoverished exchequer of the Wahhâbi chief.

The fiery army soon after conquered the 'enlightened city', and on the 27th of April 1803/4th Muharram 1218, Ša'ûd made his formal entry

into the precincts of the Holy Cube. The sanctity of the place subdued the rough spirits of the rude conquerors: not the slightest excesses were committed against the people. The stern principles of the reform doctrines were, however, strictly enforced: piles of green gôzas and Persian shishâs were collected, rosaries and amulets were forcibly taken from the devotees, silk and satin dresses were demanded from the wealthy and worldly, and the whole, gathered into one heterogeneous mass, was burnt by the infuriated reformers. So strong was the feeling against tobacco and pipes, and so necessary did a public example seem to be, that a respectable lady, whose delinquency had well nigh escaped the vigilant eye of the muhtasib,\* was seized and placed on an ass, with a green pipe hanging from her neck, and paraded through the streets — a fearful warning to all of her sex who might be inclined to indulge in the forbidden weed. When the usual hours for prayer arrived, the myrmidons of the Law salled forth, and with leathern whips drove all slothful believers to their devotions. The mosques were filled. Never since the days of the Prophet had the sacred city witnessed so much piety and devotion. Not one pipe, not a single tobacco-stopper, was to be seen in the streets or found in the houses. The whole population of Makkah bowed in solemn prayer at least 5 times a day.

Having faithfully carried out his mission, Ša'ûd hastened to impart the news of his success to the Ottoman Sultan by the following characteristic letter:

"Sa'ûd to Salîm:\*\* I entered Makkah on the 4th day of Muhamarram in the 1218th year of the Flight. I kept peace towards the inhabitants, I destroyed all things that were idolatrously worshipped, I abolished all taxes except those required by the Law, I confirmed the Qâdi whom thou hadst appointed agreeably to the commands of God's Prophet. I desire that thou give orders to the rulers of Damascus and Cairo not to come up to the holy city with the mahmal\*\*\* and with trumpets and drums: religion is not profited by these things. May God's peace and blessing be with thee."

Before the close of the year, al-Madinah was added to the Wahhâbi conquests; and so thoroughly did Ša'ûd carry out the work of reform that even the hunjrah containing the Prophet's tomb did not escape: its richly ornamented dome was destroyed.

For nine years did the Wahhâbis rule Makkah. So strong was their army, and so rapidly did their opinions spread, that the Ottoman Sultan

\* The public censor of religion and morals, who is appointed by a Muslim ruler, to punish the Believers for neglecting the rites of religion.

\*\* Salîm III, from 1788—1807.

\*\*\* Al-Žâhir Bibars first sent a mahmal, in 671/1272; a few years earlier Shajarat-ul-durr had performed the hijj in a rich litter borne by a camel. Ša'ûd forbade the mahmal as being an object of vain pomp.

began to entertain the worst fears for the safety of his realm. M. 'Ali Pasha was, therefore, ordered by him to collect a strong force to put down the movement, and eventually the Egyptian army under Tussun Pasha drove the Wahhâbis out of the two sacred cities.

Upon Ša'ûd's death, 1230/1814, his son 'Abdullah became the Leader of the 'Unitarians'. He was even more distinguished than his father for personal bravery; but he lacked that knowledge of men which is so necessary for one called upon to lead undisciplined nomadic tribes of the desert. Besides, both he and his father before him had alienated the Believers by too rigid insistence upon trifles: minarets were pulled down; tombstones were broken up. All this roused the indignation of the Muslim world, and the devout were afraid to visit Makkah. Thus the pilgrimage declined so greatly that the Hijâz people found their source of revenue cut off and on the point of drying up altogether. So they appealed to the Ottoman Sultan.

Ibrahim Pasha carried the war into Najd; 'Abdullah and his armies met with a series of reverses; Deryeh, the Wahhâbi capital, was taken and sacked; at last 'Abdullah was caught and sent to Constantinople, where his head was cut off in the square of St. Sophia, Dec. 19. 1818. The Wahhâbi rule has since then been limited to Eastern Arabia with Riyâd as the capital.

Muhammad-'Ali at once began to make great military reforms in the Egyptian army. He kept the unruly Albanese (Arnawît) troops occupied in an expedition into Nubia and the Sûdân, which were finally conquered. During this campaign his son Isma'il was killed at Shendy by the Ja'âlin Arabs. The Albanese troops being thus kept far away from Egypt, Muhammad-'Ali formed an efficient and disciplined army out of the Egyptian peasant class, which could replace the foreign and arrogant Albanian corps.

An opportunity soon occurred for testing, in Greece, the worth of the new fellah troops.

A national Congress of the Greeks, held at Epidaurus in Argolis, had in 1822 declared the independence of Greece from Ottoman supremacy: the Turks had been repeatedly defeated by land and by sea, so that at last the Sultan Mahmûd II sought help against them from Muhammad-'Ali, which the latter afforded on condition that all regions that might be subjected should be united to the Pashalik of Egypt. And thus in 1824 Ibrahim Pasha was sent by M.-'Ali with an Egyptian army to Greece; he subdued the Morea. Meanwhile public opinion in Europe had been awakened in favor of the Greeks; and the European Governments put a stop to Ibrahim's military successes,

for the united fleets of Russia, England, and France appeared in 1827 in Greek Waters and annihilated, at Navarino, the whole Turk-Egyptian fleet. Ibrahim still held out for a time in the Morea; but towards the close of 1828 he too was recalled, in consequence of the negotiations of the European Powers with his adoptive father.

The great material losses undergone during the Greek campaign had to be somehow made good; new sources and resources had to be opened up. Hence M.-'Ali laid himself out to increase the productiveness of his country by raising agriculture, introducing industrial undertakings, and affording the Egyptian people the means wherewith to attain a higher degree of well-being and culture. New canals and embankments were made; schools were founded; manufactories were established; the arable lands were equitably allotted and apportioned among the peasants. In short a great era of progress set in for Egypt.

When Turkey had been worsted in a war with Russia, from 1828—1829, M.-'Ali thought the moment had come for him to free himself from the supremacy of the Ottoman Porte. A quarrel with the Pasha of 'Akka and Damascus afforded the pretext for aggressive action. Early in the year 1832 Ibrahim Pasha invaded Syria, took one stronghold after the other, defeated the Turkish armies one after the other, and in less than 18 months stood victorious in the heart of Asia Minor, at Qoniah. Hereupon Muham.-'Ali demanded, as the condition of peace, the hereditary Rulership over Egypt and over the conquered regions.

The intervention of the European Powers, however, succeeded in getting conditions less unfavorable to the Porte; for in the peace concluded in 1833 at Qutahiah and Quniah, Muhammad-'Ali had to waive his demand for the hereditary Rulership; but he received Syria, as far as the Taurus range, as a fief or feudal tenure.

The Sultan Mahmûd II, relying on the marked and general dissatisfaction of the Syrians with Ibrahim Pasha's rule, attempted again, in 1839, the subjection of Muhammad-'Ali,

who was always aiming at full independence and whose power had been extended over the southwest of Arabia also. But the large Turkish army sent for this purpose under Hâfiz Pasha was put to flight by Ibrahim Pasha on the 24th of June 1839 at Nizzib between Aleppo and the Euphrates. The Sultan Mahmûd Second died at Constantinople on the 1st of July of that year. The Grand Admiral of the Ottoman fleet, Ahmad Pasha, went over with all the ships to Muhammad-'Ali, who would thus have been Master of the situation, had not the European Powers again put in an energetic action. Ibrahim was on the point of marching upon Constantinople. Austrian and English ships bombarded Beyrût; Ibrahim was forced to evacuate Syria, and returned with the small remainder of his army to Egypt. An English fleet off Alexandria forced M.-'Ali to declare his submission to the Porte and acknowledge the Suzerainty of the youthful Sultan 'Abdu-l-Majid; whereupon the

Firmân of Investiture was issued on the 1st of July 1841. It granted to Muhammad-'Ali the hereditary succession of the Rulership over Egypt, according to the principle followed in Turkey, by which the heirship to the power belongs to the one who at the time is the oldest in the family; it fixed the yearly tribute to be paid to the Sublime Ottoman Porte at 60,000 purses (500 Pt. in a purse), permitted the Pasha to conclude non-political conventions, and appoint all civil officials as well as military officers up to the rank of colonel; it fixed the maximum of the Egyptian army at 18,000 men.

As M.-'Ali grew older and feebler both in body and mind, he in January 1848 had to be treated like a child, and the government had to be entrusted to Ibrahim. The latter died, however, in November 1848. When M.-'Ali expired on the 2nd of Aug. 1849 at his palace in Shubra, he was succeeded by his grandson 'Abbâs I, son of Tûsûn the first subjugator of the Wahâbbîs.

'Abbâs I, who ruled from 1849—1854, was the son of a Beduîn girl. He was stern, sullen, and suspicious of treachery

in those around him. But he kept all the government officials under strict discipline; and under his rule public security in Egypt was everywhere upheld. He was murdered in July 1854 at his palace near Banhah-l'-asal by two of his own slaves.

1854—1863. Sa'id Pasha, Muhammad-'Ali's fourth son, being then the eldest male in the family, succeeded to the hereditary pashalik. A generous, mild, ruler,—very fond of passing his time in the camp in his tent, surrounded by the army and officers:

He established a more equitable apportionment of the taxes. Under him was elaborated the Land-Law, called Qânûnu-l-Zirâ'ah, which is full of wise provisions; the public works, begun by his great father, were continued; the Railway from Alexandria to Cairo was completed; hearty support was given to the great scheme of cutting the Suez-Canal; the Bûlâq museum, since removed to Gîzah, was founded; he visited England.

The great and wearisome Crimean War of 1853 to 1856 had been raging between Russia, on the one side, and Turkey, England, France and Sardinia, on the other side.

Both 'Abbâs I and Sa'id had to supply auxiliary troops and considerable sums of money to the Ottoman Porte for that war. Sa'id Pasha died Jan. 18. 1863.

1863—1879. Isma'il Pasha, born Dec. 31. 1830, son of Ibrahim the successful general, had received a careful though essentially French education, and had resided for a time, until 1849, in Paris. He continued the work of progress inaugurated by the Great Muhammad-'Ali: railways, canals, harbors, telegraphs, postal system, great increase of schools, bridges &c.; sugar-factories were erected; the Tribunals of Mixed Jurisdiction were established. In 1869 the Suez Canal was opened. In 1866 he obtained from the Sublime Porte and the Sultan 'Abdu-l-'Azîz, in return for an increase of the tribute, the recognition of the principle of Primogeniture, that is the right of succession to his children in a direct line.

In 1867 the Persian title of Khedive was bestowed upon him by the Sultan; and lastly, in 1873, the confirmation and enlargement of all privileges theretofore granted, such as an independent administration of Justice, the right to conclude conventions with foreign Powers, to coin money, to raise loans, to increase the army to 30,000 men. On the other hand the tribute rose to £ 700,000 (or 133,635 purses). He visited England in July 1867. Some of the improvements were: the Docks at Suez; the harbor and quays at Alexandria; the Khedivial Public Library. He sent an army to conquer Abyssinia, which undertaking signally failed. He greatly increased the public debt of the country, which reached the enormous figure of 98,000,000 £. E. The European Powers insisted so strongly upon financial reform that in 1878 the Khedive dismissed his finance minister Isma'il Sâdiq, his foster brother. Then he and many members of his family gave up 427,000 acres of their lands to the State, to secure another loan of 8½ millions. An Englishman and a Frenchman were put at the head of the Ministries of Finance and Public Works. In 1879 the army officers, who had been either discharged for economy or had received no pay for 18 months, made a serious demonstration. Thereupon the Khedive formed a native ministry under the presidency of Sharif Pasha. The Great Powers of Europe then agreed to request the Sultan 'Abdu-l-Hamîd II to depose Isma'il Pasha. The Sultan decreed the deposition on the 26th of June 1879. A civil list of £. E. 50,000 per annum was allowed for the deposed Khedive. He at first wished to retire to Constantinople, and then he thought of going to Algiers. Both places were forbidden him; whereupon he settled for a time at Naples, and afterwards removed, with the approval of the Sultan 'Abdu-l-Hamîd II, to Constantinople, on account of his health.

1879—1892. Muhammad Tawfîq Pasha, born in 1852, the eldest son of the deposed Khedive.

The Firmân of Investiture was granted by the Sultan to Tawfîq Pasha in Aug. 1879. At first the Sublime Ottoman

Porte sought to revoke the enlarged concessions and privileges, granted to Isma'il Pasha in the firmân of 1873, and to reestablish only those contained in the firmân of 1841. The Western Powers of Europe, however, intervened with the Sultan; and the Investiture of Tawfîq Pasha was granted with the following points: The Khedive was empowered to conclude conventions of commerce and customs duties with foreign States; to administer independently the finances of Egypt; to keep a standing army of not more than 18,000 men; but might not contract new loans without the approval of the Sultan; and the tribute was fixed at 150,000 purses. A law of Liquidation was elaborated which regulated the enormous public debt.

He had during his father's reign married the Princess Amînah, who bore him 2 sons and 2 daughters. He was a gentle, forbearing, and God-fearing ruler.

On the 5th and 8th of Sept. 1881 a military revolt broke out in Cairo. The native Egyptian officers and troops, headed by 'Urâbi, Tulbah, and 'Abdu-l-'âl Beys and by Mahmûd Sâmi, protested against the action of the then Minister of War, who promoted Turkish Circassian officers in the army and disregarded the claims of the native Egyptian officers to like promotion. The government sought to punish those officers for insubordination to the will of their War Minister. But the three officers had not only the goodwill and sympathies of their regiments, but the favor of public opinion at home and abroad; for, ever since the year 1878, in which the Khedive Isma'il had found it necessary to call in Europeans to help regulate the shattered finances, indeed ever since the disastrous Abyssinian war in 1875 and 1876, the government of Egypt, in its anxiety to meet the demands of its creditors, had on the one hand alienated the sympathies of the native classes by largely favoring the employment of foreigners in high offices, and had on the other hand lost its control over the army, ever since the serious demonstration of the army officers in 1879 under Isma'il Pasha's reign. With the army dissatisfied, and the public opinion alienated, the government was left without

the only two means that can alone maintain authority in any State. It could neither use force, nor could it rely on the majority. So when it sought to arrest the three insubordinate officers, their regiments freed them; and the people looked upon them as the champions of the Cause of right, self-preservation and religion.

But the ways of God are not the ways of man; and those three officers lost their golden opportunity; for instead of seeking only the public good and their personal freedom, they set themselves at the head of a great movement which aimed at a total expulsion from Egypt of everything foreign — Turk, Syrian, Armenian and European — and the setting up of a so-called Arabian National Power, which was to rival in splendor the Caliphates of old, the heads of which Power were to be 'Urâbi, Tulbah, 'Abdu-l-'âl and Mahmûd Sâmi. When they began to seek their own aggrandisement — alas for them and for many others too — the Great Arm, which raises up and puts down whom it will, allowed in its irresistible omnipotence, two great and most unhappy complications to arise: first, the riot in Alexandria of the 11th of June 1882, which shocked Europe, and second, the question of blocking the Suez Canal, which especially affected Great Britain, it being the highway to her vast Eastern Dominions. Thus then on the 11th of July 1882 British ships bombarded Alexandria; then British ships entered the Suez Canal and landed a large army. On the 13th of Sept. this army stormed and took the strongly fortified camp of the 'Urâbists at Tell-el-Kebîr. And so ended the 'Urâbi events that had lasted only one year.

The Khedive Tawfîq was reinstated; the British army left, leaving however in Egypt an army of Occupation of a few thousand men.

In 1882 a rebellion broke out in the Nile lands of the Soudân, led by Muhammad Ahmad who assumed the title of al-Mahdi. He was in the island called Aba, on the Nile. In 1883 he besieged Ubayyid and took it, thus becoming master of all Kordofan. In Sept. 1883 an Egyptian army

started from Khartoum to quell the Mahdist movement. This army was under 'Alâ-ud-dîn Pasha and the English colonel Hicks, and consisted of eleven thousand men. They lost their way in the dry deserts between Khartûm and Kordofan, many died of thirst, and all the rest, too weak to fight, were cut to pieces by the Mahdists. In 1883 the rebels threatened Souakin. Baker Pasha was sent from Cairo and Suez by sea to Souakin with a force. In January 1884 Gordon Pasha was sent to Khartoum to try and pacify the Mahdists, or at least to deliver over the Soudân to the leading chiefs and then evacuate it, and bring back all Egyptians with him. Gordon Pasha reached Khartoum on the 18th of Feb. 1884. In March 1884 the Mahdists surrounded Khartûm on all sides, so that Gordon Pasha had to exercise all his military skill in simply holding out and sustaining a siege. In Sept. 1884 General Lord Wolseley was sent to Egypt with a small force of British troops to go up the Nile and relieve Khartûm. (This Outline must be left unfinished; cf. the Preface.)

**Summary.** After the conquest by Sultan Salîm I in 922/1517, Egypt remained for three centuries a Turkish Pashalik, where, however, the authority of the Pasha sent from Constantinople was minimized by a council of Mamlûk Beys. The arrival of Napoleon in 1798 put an end to this divided system. But after the victories of England at Abuqir and Alexandria and the consequent withdrawal of the French in 1801, the old dissensions revived. In 1805, however, Muhammad 'Ali, the commander of an Albanian regiment in the Turkish army of Egypt, after massacring a number of the Mamlûk chiefs, made himself master of Cairo. A second massacre in 1811 completed the work; and thenceforward Egypt has been governed, in official subordination to the Sublime Porte, by the dynasty of Muhammad 'Ali, whose fourth successor, Isma'il Pasha, in 1866, adopted the official title of Khedive. Syria was annexed in 1831, but restored to Turkey under pressure of England and the other European Powers in 1841. The Sûdân was conquered in successive expeditions, down to the time of Isma'il Pasha, but abandoned after the Mahdists took Khartûm and killed General Gordon in 1885. The southern boundary of Egypt is now drawn near the 2nd Cataract, above Halfah (Samnah and Kumme), as in the days of the XIIth dynasty; and since the suppression of 'Urâbi's military revolt by English troops in 1882, the administration of Egypt has been conducted under the presence of a British Army of Occupation and the advice of English Officials.

A.H.	Viceroy or Khedive.	A.D.
1220—Date.	Since 1805.	Since 1805.
1220	Muhammad 'Ali . . . . .	1805
1264	Ibrâhîm . . . . .	1848
1265	'Abbâs I . . . . .	1849
1270	Sâ'îd . . . . .	1854
1280	Isma'il* . . . . .	1863
1297	Muhammad Tawfiq . . . . .	1879
since 1309	'Abbâs II . . . . .	since 1892.

\* Left Egypt by order of the Suzerain at the instigation of France and England.

#### 1. Muhammad 'Ali

2. Ibrâhîm	Tûsûn (did not rule)	4. Sa'id	'Abd-ul-Hâlîm (did not rule)
5. Isma'il	3. 'Abbâs I		
6. M. Tawfiq			
7. 'Abbâs II	Muhammad 'Ali.		

#### Retrospect: The Arab Caliphs.

The ancient Arabs had been for centuries divided into many tribes and small communities, which were distracted by petty jealousies, and had wasted their rude strength and warlike energies on border raids and cattle-lifting excursions. Their knowledge consisted of an imperfect acquaintance with the apparent motions of the heavenly bodies; their intellectual attainments found expression in the recital of odes and war-songs, in the declamation of poems of praise, satire, and lamentation. The ancient kingdoms in Yaman had passed away; and that 'happy land' had become a Persian province. The Arab kings of al-Hîra on the Euphrates were the submissive vassals of the Chosroes; the princes of Ghassân and Haurân on the borders of Syria acknowledged the suzerainty of the proud Byzantine emperors.

In the first quarter of the VIIth century a revolution burst forth and spread with lightning-like rapidity over the whole eastern world. MUHAMMAD the son of 'Abd-ullah, an Arab of the Arabs, of the Hâshim clan and of the Quraysh tribe, raised a mighty protest against the prevailing idolatry and corruption of his people; the cry "There is no god but

the GOD, and Muhammad is God's Apostle" rang through the dry valleys of the Hijâz. The eloquent Prophet with this great and simple doctrine struck a hitherto untouched chord in their hearts; and soon a small number of devoted followers rallied round the standard of Islâm, to fight, not as heretofore for the temporary possession of a coveted pasture-ground, nor to avenge some comrade's fall, but to battle for an idea, for a conviction, for the faith. (Palmer, History of the Jewish People.)

Even small successes beget more confidence and increased conviction; and thus the little band of warriors fought more fiercely, more enthusiastically, than before. And then began to dawn upon them a great truth, and they learnt that, like the bundle of sticks in the fable, they could be singly snapped asunder by the weakest hand, but when firmly knitted together by a common bond, no man might bend them; they learnt for the first time that they were a nation; they began to feel their gigantic strength, and they recognised the fact that disunion and anarchy had alone prevented that strength from displaying itself before. It was not only for the spread of the faith that they were fighting; it was, whether they at first knew it or not, for the unity and aggrandisement of the Arab race and the spread of their rich and vigorous speech.

Under the immediate successors of MUHAMMAD, the conquests of Islâm spread far and wide in an incredibly short space of time; 'Umar, the second caliph after the Prophet, subdued during his short reign of ten years the whole of Arabia, Syria, Mesopotamia, and Egypt. Thenceforth the Arab kingdom was no longer a kingdom of the united Arabs within their native peninsula, but had become a vast empire over a variety of subdued races and conquered territories.

The Arabic word Khalifah means successor, vicar.. The caliphs were the successors of the Prophet and Apostle in his office of spiritual and temporal ruler and civil and religious judge. They were not his successors in his character of prophet, apostle and lawgiver, these three great functions having ceased with his earthly career.

The Caliphate is the kingdom of the Arabs founded by the caliphs. A caliph's reign is also called his caliphate; the caliphate further means the rank and dignity of a caliph.

Muhammad having before his decease designated no successor, the first caliph was elected, in 11/632, by the leading Arabs. Their choice fell upon the faithful Abu-Bakr, who continued to administer their public affairs till his death in 18/634. He, and the three or four caliphs next after him, who resided at Madinah and consolidated the Caliphate and extended the power of the Arabs, enjoy paramount esteem among the Believers. The three after Abu-Bakr were: 'Umar, whose rule lasted from 634—644; 'Uthmân, 644—656; and 'Ali, 656—661.

After the assassination of 'Ali and the brief six months' rule of his son al-Hasan, the experienced Mu'âwiyah\* established the caliphate of the Umayyades, which lasted from 661—750, had its seat at Damascus, and became hereditary,—hereditary in the sense that each reigning caliph, in the exercise of his prerogative to designate a successor, no longer let his choice fall, as had been the rule previously, upon the worthiest among the Believers, but confined it to one of the Umayyade lineage.

Under Mu'âwiyah, North Africa and Central Asia were conquered. Under Walîd I, Spain was conquered, and the kingdom was at its highest glory.

At the battle in the year 750, on the small river Zab, near the Tigris, where Abu-l-'Abbâs defeated Marwân II, the Umayyade dynasty was overthrown, and the 'Abbâside supremacy established; the seat of the caliphate was removed from al-Hîra to Anbâr, and thence to Bagdad in 766. Meanwhile an Umayyade who had escaped, 'Abdu-l-Rahmân, found his way to Spain, and there founded, in 755, the independent caliphate of Cordova.

\* Born 600 A.D., son of Abu-Sufyân; governor of Syria after 644 after 'Uthmân's murder in 656, he posed as his avenger; he was proclaimed caliph in 657 at Damascus, and reigned from 661—679.

Abu-Jâ'afar al-Manshûr, the second caliph of the House of 'Abbâs, who was born in 712 and reigned from 754—775, who oppressed the Christians in Syria and Egypt and founded Bagdad, was a friend and patron of the Arts and Sciences. The most renowned of the 'Abbâsides is Hârûn al-Rashîd, who reigned from 786—809. Al-Mâ-mun, his son and successor, 813—833, was himself a man of letters, and employed learned men to translate many Greek Works into Arabic; he rendered Bagdad the center of the literary activity of the Arabs.

The realm was gradually weakened by the revolt, here and there, of single governors, or vice-gerents, who set up kingdoms of their own; so that, by the year 944, the authority of the 'Abbâside caliphs had become narrowed down to the district around Bagdad. Thus arose what are called by the Arab historians the *Mulûk-al-Tawâif*, i. e., the kings of the sects or factions, such as the Aghlabides in Qayrawân; the Idrîsides in Fez; the Tâhirides in Khorassan; the Saffârides in Persia; the Ikhshîdides and then the 'Alawîyyîn Fâtimites in Egypt. The latter assumed, in the year 972, the proud title of caliph also.

In the year 945 the Buyides took Bagdad, restricted the caliph to his spiritual dignity, and wrested to themselves the worldly authority, under the title of *Emîr-ul-Umara*, Commander of the Commanders.

In 1038 the Buyides were in their turn overthrown by the Saljûq Turks. In 1258 Bagdad, under the 56th [shadow of a] caliph al-Musta'sim, was taken by the Mongols, and the Eastern Caliphate was brought to an end.

The Andalusian Caliphate of Cordova lasted from 755 till 1236; the kingdom of Granada, till 1492. The last 'Abbâside who bore the title of caliph in Egypt—where the worldly power had passed in the year 1171 from the Fâtimites to the Ayyûbide sultans—died in 1538, whereupon the Ottoman Sultans assumed the title of Commander of the Believers. That last caliph in Egypt was taken to Constantinople, by the sultan Salîm I, but was afterwards allowed to return to Cairo, where he died in 1538 in such obscurity that now no man knows where his earthly remains lie buried.

### Yathrib, al-Madînah.

(Hughes's Dictionary of Islam.)

The ancient name, Yathrib, is mentioned once in the Qur'ân, see Sûrah XXXIII, 13, al-Ahzâb. According to the traditionist, the PROPHET changed the name from Yathrib to Madînatul-Nabî, 'the Prophet's City', because the first was a name of shame and reproach, see Majma'-ul-Bihâr, vol. iii, p. 499. 'The City' is celebrated as the place of refuge and burial place of MUHAMMAD, and as the birthplace of his mother Aminah, she having been of the Aus-Khazraj tribe, who inhabited Yathrib and the neighborhood. It is esteemed only second to Makkah in point of sanctity, the third being 'the House of the Sanctuary', better known in European languages by the name of Jerusalem.

It is built on an elevated inland plain of Arabia, not far from the eastern base of the mountain-ridge which separates the table-land from the lower coastland between the Red Sea and the ridge. The town stands on the lowest part of the plain where the water-courses unite, which produce in the rainy season numerous pools of stagnant water, and render the climate somewhat unhealthy. Gardens and date-palm groves, interspersed with fields, inclose the town on three sides; on the side toward Makkah the rocky soil renders cultivation impossible.

The city forms an oval, about 2,800 paces in circuit, ending in a point. The castle is built at the point, on a small rocky elevation. The whole is enclosed by a thick stone wall, between 35 and 40 feet high, flanked by about 30 towers, and surrounded by a ditch. Three well-built gates lead into the town. The houses are well built of stone, and generally two storeys high. As this stone is of a dark color, the streets have a gloomy aspect; moreover they are for the most part very narrow, often only three or even but two paces across. A few of the main streets are paved with stone. There are only two large streets which contain shops.

The principal buildings within the city are the great mosque containing MUHAMMAD'S tomb and the tombs of Abu Bakr and 'Umar, two fine colleges, and the castle, which stands at the western extremity of the city and is surrounded by strong walls and several high and solid towers. Within the castle is a deep well of good water.

The town is well supplied with sweet water by a subterraneous canal which runs from the village of Qubâ', about three-quarters of a mile distant in a southerly direction. In several parts of the town steps are made down to the canal, where the inhabitants supply themselves with water, which, however, contains nitre, and produces indigestion in persons not accustomed to it. There are also many wells scattered over the town; every garden has one by which it is irrigated; and when the ground is bored to the depth of 25 or 30 feet, water is found in plenty. During the rainy season, many torrents descend from the higher grounds to the lower depression in which al-Madînah is built, and part of the city is inundated. This plentiful supply of water made this site a considerable settlement of Arabs long before it became sacred among Muslims by the flight, residence, and death of the Prophet, to which it owes its second name.

### Makkah.

Makkah is the capital of Arabia, and the most sacred city of the Muslims. It is celebrated as the birth-place of MUHAMMAD, and as the site of the Ka'bah, or Sacred Cube-Building. In some of the Arabic dialects M often becomes B, especially at the opening of a word; and one of the ancient names for Makkah was Bakkah.

It is situated in about  $21^{\circ} 30'$  N. lat.,  $40^{\circ} 20'$  E. long., and 70 miles from the Red Sea, in a sandy valley running north and south, and from 100 to 70 paces broad. The chief part of the city is placed where the valley is widest. In the

narrower part there are single rows of houses only, or detached shops. The town itself covers a space of about 1,500 paces in length; but the whole extent of ground, comprehended under the denomination of Makkah, amounts to 3,500 paces in length. The surrounding rocky hills are from 200 to 500 feet in height, barren, and destitute of trees. Most of the town stands in the valley itself, but there are some parts built on the sides of the hills. The streets are in general broader than those of Eastern cities, for the purpose of accommodating the vast number of pilgrims who resort to it. The houses are lofty and of stone; and the numerous windows that face the streets give to these quite a European aspect. Many of the houses are 3 storeys high.

The only public place in the body of the town is the large square of the great mosque, which is enlivened during the Hajj (pilgrimage) by a great number of well-stored shops. The streets are all unpaved, and in summer the sand and dust are as great a nuisance as the mud is in the rainy season, during which they are scarcely passable after a storm.

Makkah is badly provided with water. There are a few cisterns for receiving rain, and the well-water is brackish. The famous well of Zamzam, in the great mosque, is indeed copious enough to supply the whole town, but the water is not well tasted. The best water is brought by an aqueduct from the vicinity of 'Arafah, 6 or 7 miles distant. There are two places in the interior of the city where the aqueduct runs above ground; and in these parts it is let off into small channels or fountains, at which some slaves of the Sharif — the ruler of the city — are stationed to exact a toll from persons who fill their water-skins.

All the houses in Makka, except those of the principal and richest inhabitants, are constructed for the accommodation of lodgers, and divided into numerous separate apartments, each consisting of a sitting-room and a small kitchen. Except 4 or 5 houses belonging to the Sharif, two colleges, and the sacred mosque, Makkah has no public edifices of importance.

The inhabitants of Makkah, with few exceptions, are Arabians. They have two kinds of employment — trade and the service of the Temple. During the Hajj, Makkah becomes one of the largest fairs in the East, and certainly the most interesting, from the variety of nations which frequent it. The merchants of the place make large profits during this time on their merchandise. They have also a considerable trade with the nomadic Beduins, and with other parts of Arabia. The greatest profit, however, is derived from supplying food for 60,000 pilgrims and forage for 20,000 camels. The only articles manufactured there are some pottery and beads; there are a few dyeing-houses in the city.

Makkah is governed by a Sharif, who is chosen from the Sayyids — descendants of Fātimah, the Prophet's daughter — settled in the Hijāz, who were formerly numerous, but are now reduced to a few families in the city. Although he obtains his office by the choice of his people, or by prestige, he holds his authority from the Ottoman Sultan.

Although al-Madīnah was the residence of the first three Caliphs, Makkah was the chief seat of government during the reigns of the four or five elected successors, until Mu'āwiyah, the first of the Umayyad Dynasty, made Damascus the Court of the Caliphate, since which time both al-Madīnah and Makkah lost their political ascendancy, but have ever retained their religious preponderance as the two cities of the Haram or sacred precincts.

### Verfall.

Schwer ist der Völker Schlaf, wenn eingeschlafen  
Fern im Gebirg der Adler ihrer Thaten,  
Wenn ihre Banner Fremde niedertraten,  
Wenn ihre Schiffe ruhn im seichten Hafen.

Auf Trümtern blühn Cypressen und Agaven,  
Und wo einst Knaben schon um Waffen baten,  
Stehn jetzt die letzten Männer stumm, verrathen,  
Und sterben ruhmvoll hin, wie andre Sklaven.

Die Sitten kranken, tott sind Ruhm und Ehre,  
Die Kraft versiegt, man schlägt die freie Wehre,  
Man schlägt voll Furcht das freie Wort in Bande.

Entschleiert durch die Gassen zieht die Schande,  
Der Schönheit Blüte reift gemeinen Lüsten,  
Und schuldig ist das Kind schon an den Brüsten.

Hermann Lingg.

### Frei nach Goethe.

Ich sah's in arbeitsamen Händen —  
Wie denk' ich gern der schönen Zeit —  
Sich erst entwickeln, dann vollenden  
Zu nur bescheid'ner Nützlichkeit.

Zwar ich besitz' es gegenwärtig,  
Doch soll ich mir nur selbst gestehn,  
Ich wollt', es wäre noch nicht fertig —  
Das Machen war doch gar zu schön.

### Frei nach Rückert.

Glücklich ist nun durchgeführt dies Auszüglein;  
Schätze grub ich nur aus andrer Forscher Schacht.  
Rühmen darf ich nicht mich, dass ich's gut verfasst,  
Sonstens fürchten, gutes Ding zu schlecht gemacht.

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